# Evangelical Christendom,

AND THE

# NEWS OF THE CHURCHES.

## THE MONTH.

THE Exeter-hall meeting on the subject of the "confessional" scandal gave forth no uncertain sound. It was a grand demonstration on behalf of the Protestantism of the country, and against the systematic efforts now made to undo the work of the Reformation, and to bring the Church of England into reunion with that of Rome. Lord Shaftesbury, who presided, addressed his hearers, constituting one of the most influential audiences of clergy and laity that ever thronged the hall, as "friends of the Reformation of the Church of England, and of its further reformation, if that were necessary." Referring to the clerical petitioners for the revival of confession, he expressed his indignation that their petition had not been rejected by the Upper House of Convocation with as much disgust and scorn as that House would have rejected a petition for the abolition of the bench of bishops, or their removal from the House of Lords. His lordship dwelt at length on the practice of confession, its pernicious influence on the peace and purity of domestic life, and its practical substitution of the priest for Christ, concluding with the declaration that if the confessional were introduced, much as those present loved the Church of England, they would say, "Let her go, and all the bishops with her!" This language, we presume, it was which the Primate, in the House of Lords, has since referred to as intemperate. Considering, however, the open attempts now made to subvert the Reformation, and to legalize Popish principles and practices in a Church which, if it be not Protestant, is nothing, such language is no matter for surprise. The tone of the other speakers, and of the resolutions passed, was equally decided. Resolutions were adopted to the effect that priestly confession and absolution in the Church constitute a serious danger both to Church and State, and that their introduction is an audacious attempt to annul the Reformation and its work; that it is the duty of the prelates to take immediate steps to repress the practices complained of, and of the laity to show that they will no longer endure evils which imperil the very existence of the Church, as well as the civil and religious liberties of Englishmen. It is this spirit which is now needed. The enthusiasm and energy displayed at this meeting are not likely to evaporate. The work has been taken up in earnest, and already are there signs that a movement has been commenced which is not unlikely to prove, in this matter of Church reform, more influential than any that have preceded it.

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Another result of the strong Protestant feeling which led to the great anti-confessional meeting has been a Conference on the present condition of the Church of England, held at the National Club, and in which both Evangelical Churchmen and Dissenters took part. This meeting was convened on the invitation of the Hon. and Rev. E. V. Bligh, Rector of Birling, and the Rev. Dr. Donald Fraser. The chair-

man, Lord Shaftesbury, justified this combined action on the ground that, as subjects of the realm, Nonconformists had as good a right as Churchmen to protest against a great national institution like the Church of England, with its large revenues, "being unlawfully perverted into an engine for the restoration of Popery." Remarkable unity of feeling prevailed throughout the Conference, which decided that, to cut away the ground from the pretensions of Ritualism, it was indispensable that there should be a judicious revision of the formularies of the Church, which would also "promote more friendly relations between the Church itself and those non-episcopal bodies which hold the great leading doctrines of the Reformation." It was, moreover, resolved that, to accomplish these ends, some common action should be brought to bear upon the Legislature, and a "Vigilance Committee" was forthwith appointed. What the practical results of this Conference may be it is as yet impossible to say, but it is encouraging for the cause of Christian union, no less than for the interests of Protestant truth, to see Churchmen and Dissenters working hand in hand to eliminate from the National Church that Romish element which impairs its integrity, destroys its peace, and threatens even its existence.

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The importance of the discussion raised in the House of Lords by Lord Oranmore on the proposed revival of the confessional can hardly be overrated. The two Archbishops, in their reply to the 60,000 memorialists, referred to the petition of nearly 500 clergymen, recently presented to the Upper House of Convocation, and praying that "sacramental confession" might be restored by authority. To this petition, which has created such scandal, to other developments of "Catholic" doctrine and practices in the Church, and to the apparent unwillingness of the bishops to use such powers as they really do possess for the repression of such teaching and such practices, Lord Oranmore, in moving for the appointment of a committee on the whole subject, directed the attention of their lordships, expressing his conviction that, should the Church become false to her Protestant character, her existence, as a national institution, could not much longer be maintained. In the debate that ensued, both Archbishops censured the laity, of various degrees, for not nominating as bishops, designating as incumbents, and electing as churchwardens men more thoroughly opposed to Romish tendencies; and the Archbishop of York observed that, whilst some persons seemed to think that the bishops were unwilling to perform their part in purifying the Church, "others would arrive at the more just conclusion that the work was too great for them to undertake." If this be so, it is a full justification of those Churchmen who are now seeking, in union with their Nonconforming brethren, a revision of the formularies of the Church, so as to remove "the alleged support which Ritualism finds in those formularies;" and who believe that, by so doing, they will more effectually check the Romanizing party than by appeals to episcopal authority, petitions to Convocation, or proceedings in the courts of law. Throughout the debate, indeed, it was tacitly admitted that clerical insubordination on the part of the Ritualists had reached the point of danger—a danger for which, as things now stand, no available remedy existed. Lord Salisbury believed that, as regarded confession, the English people, to whose habits and notions it was utterly opposed, would take care of that matter for themselves; but Lord Harrowby remarked that, although *men* might be in no danger, their wives and daughters, especially the weak-minded amongst them, needed protection from such clergy as insisted on the practice. The whole debate was thoroughly significant, and although leading to no immediate result, the motion for the appointment of a committee to consider how the existing danger may be averted being negatived, it will aid in lending new force and power to the anti-Ritualistic movement throughout the country.

By an amendment introduced into the Judicature Bill, with the sanction of the Government, it is proposed that the authority of the new Court of Final Appeal shall be extended to all ecclesiastical as well as civil questions, and that of this court no archbishops or bishops shall be members. Under the present law, appeals lie from the Ecclesiastical Courts to the Judicial Committee of the Privy Council, and on this tribunal, in deciding such appeals, the presence of at least two prelates is required. To this change, first suggested in the House of Lords by Lord Salisbury, but whose proposal was withdrawn from the fear of exciting dissension, no opposition has been offered in the House of Commons. It is, doubtless, thought that the exclusion of ecclesiastics from the court will produce a stronger belief in its impartiality, and, consequently, a greater respect for its decisions. Amongst both clergy and laity the feeling is general that it is scarcely possible for men who take a chief part in the controversies of the times to decide, with perfect freedom from prejudice, what is the law of the Church on the many vexed questions of the day. It may be thought hard by some that, in interpreting the meaning of certain portions of the Prayer-book, and deciding matters of intense interest to the Church itself, its own spiritual authorities should have no voice; but in a Church connected with the State, the laws regulating which are enacted by a lay Parliament, there is no anomaly in the interpretation of those laws by a purely lay tribunal. The Primate, however, declared himself hostile to the change, and the public looked with interest for the opinion of the bishops respecting it, when the alteration made by the Commons came to be debated in the Upper House of Parliament. On this occasion the only prelate who spoke was the Archbishop of Canterbury. The scant courtesy shown to the episcopal bench by all parties in the House of Commons was evidently felt by his Grace, who did not conceal his mortification on the subject. The issue of the debate was, however, that a new clause was introduced in the bill by the Lord Chancellor, by which the Commons' amendment is left intact, and the archbishops and bishops will henceforth cease to adjudicate in ecclesiastical causes, but provision will be made for some of their number becoming assessors to the Supreme Court of Appeal, when the judges are called upon to hear ecclesiastical causes.

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The Shah of Persia appears thoroughly to have enjoyed his visit to the French capital, and to have thrown himself heartily into the gaieties and excitements of Parisian life. At the military review on the Longchamp race-course, 65,000 men of all arms passed before his Majesty, and immense multitudes were present as spectators. The Sovereign of Persia has, by this time, had ample opportunities of studying at least the brighter and more showy aspects of the civilization of the Western world. His Majesty's reply to the address presented by the deputation from the Evangelical Alliance, will be found in a subsequent page.

The proceedings of the French Legislature have recently been characterized by an unusual amount (even for a French Assembly) of tumult and disorder. The noisy interruptions, violent recriminations, and stormy scenes that have occurred, reflect but little credit on the good sense and self-control of our Parisian neighbours; indeed, in those qualities so essential to effective statesmanship, French politicians, of whatever party, seem remarkably deficient. The officials of the British Embassy and the French Foreign-office have been fully occupied in framing the clauses of the new Treaty of Commerce between France and England.

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Spain still continues in a most disorganized and critical condition. In the North, the Carlists are still fighting for the cause of absolutism, harassing the country

with guerilla warfare, and frequently committing acts of great atrocity; in the South-east anarchy threatens the existence of the Government, who are even menaced with insurrection in the capital itself. The Government, no doubt, does its best to maintain order, but the work of legislation is unavoidably suspended. The extreme Republican party have withdrawn from the Assembly. It seems to be thought that if the Ministers could control or reconcile the different Republican factions in Madrid, the Carlist war might soon be brought to a satisfactory conclusion.

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The Duke of Edinburgh has been formally betrothed, at Heiligenberg, to the Grand-Duchess Marie Alexandrovna, the only daughter of the Empress of Russia. Confirmation has thus been given to the rumours which have for some time been prevalent. It is stated that the marriage will be one of mutual affection, and that the Duke first made the intimate acquaintance of the Russian Princess when himself a young midshipman, at St. Petersburg, many years ago. All the journals, English and foreign, concur in stating that the union possesses no political significance. The Princess will receive a handsome dowry, and will continue a member of the Greek Church, in which she has been educated; but the children of the marriage, if any, will, it is stated, be brought up as Protestants.

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The sudden and melancholy death of the Bishop of Winchester has excited a profound sensation. Englishmen, of whatever class or creed, were well acquainted with his name, his talents, and the prominent part he has so long taken in the political and ecclesiastical controversies of the day. His quick and ready intellect, the versatility of his genius, his powers of oratory, and the high ecclesiastical pretensions of which he was the advocate, have secured for him an extensive reputation. We cannot but regret that, with his many abilities and undoubted virtues, his influence should have been so largely given, and his powerful protection extended, to that party in the Church by which its Protestant character has been so greatly undermined. Of that party, indeed, although sometimes reproving its excesses, he was decidedly the patron. He cultivated friendly intercourse, however, with men of all creeds and parties, interested himself in questions of science and of social life, and the void occasioned by his death will be felt, not in Parliament and the Church alone, but in almost all sections of cultivated society. The Bishop had not quite completed his sixty-eighth year.

The decease of Lord Westbury was not entirely unlooked for, as his lordship, although enjoying good health to a comparatively recent date, has, since then, been suffering from a complication of disorders. Lord Westbury, as Sir Richard Bethell, achieved for himself a signal reputation as an equity lawyer, and, when called to the Woolsack, discharged its onerous duties with credit and advantage. Of the various ex-Chancellors amongst us, none perhaps stood higher. He also initiated many useful law reforms. Political life his lordship commenced as a Conservative, and ended as a Whig. He was an able speaker, but not popular in the Senate; his powers of sarcasm were great, and somewhat freely used, and his irony was the more cutting from his cool and unimpassioned manner. He was undoubtedly a man of great mental power and high judicial attainments.

## REFORM MOVEMENTS IN THE CHURCH OF ENGLAND.

WERE it not that somewhat similar appearances have ere now disappointed expectancy, and vanished as clouds without giving rain, we should feel disposed, with some confidence, to say that at last a strenuous effort will be made to preserve (or restore) the Protestant character of the National Established Church of England. The party of Retrogradation have been of late driving rather furiously, and the open advocacy of "sacramental confession," and the formal proposal to authorize priest confessors, seems to have aroused apprehensions which surely ought long since to have been very lively, and which ought not now to be concentrated on this one point exclusively. If "sacramental confession" be morally degrading and socially ruinous, it has its root in a sin of the highest magnitude and deepest dye, which has been too long tamely endured and inadequately dealt with. God and God's truth have been dethroned, and man and man's traditions exalted in the sanctuary. Idolatry, so thinly veiled as to be well-nigh less decent than pure nakedness, has been and is rather more than tolerated. Bishop-made "priests," who offer "sacrifices" that no other degree or kind of ministers or people can pretend to offer, are surely not to be much wondered at, when they arrogate to themselves the privilege of receiving confessions and the power of pronouncing forgiveness of sins, as no others can. It is, however, this last presumptuous assumption which has seemingly roused more indignation and resolution than all that went before; and it may be well to pause and ask, whether this very fact does not disclose the existence of a defective jealousy for the honour of God and of his Christ—defective in comparison with the earnestness displayed now on behalf of our own homes and family purity? For what is this system of "confession" but the natural fruit or the fresh outgrowth of the sacerdotal scion engrafted some forty years ago upon the Established Church? At that time it was deliberately resolved and openly avowed by an influential party, which has continually since been growing in audacity and strength, that the Church of England should be "un-Protestantized," and "the Reformation repealed." We were to be made to recede "more and more from the principles of the Reformation, if any such there be." From those days to these, the "sneering down" of everything Protestant has been incessant, and rather too successful; and it is very remarkable that while a good deal of capital has been made out of the alleged vagueness of the term "Protestant" on the one hand, a term still more vague has been coolly and persistently foisted upon us as its counterpoise or substitute in affairs theological and ecclesiastical. Great indeed to the retrograde party has been the convenience of the term "Catholic;" and multitudinous the fallacies, innovations, and corrupt proceedings it has been made the cloak to cover withal. Conspicuous especially has been its plausible application to discriminate between Anglicanism and Romanism, as occasion might demand; and, often as the device has been exposed, it is now again, we see, resorted to in this very affair of confession. Nor does past experience warrant us in too confidently predicting that it may not be again successful to disarm or blunt the edge of the hostility now again excited. Archdeacon Denison, we observe, is amongst many others in the field to this very purpose. "The confessional" is one thing; it may be Roman or Popish. Confession is "Catholic," and as such has its place in the Prayer-book. So with "transubstantiation," which *eo nomine* was eschewed as Roman, while substantially the same thing has been admitted as "Catholic," and therefore "Anglican," under the notion of a real objective presence of Christ's body in bread and wine by virtue of priestly consecration. It is hard to distinguish things that do not differ.

With respect, however, to this matter of confession, as well as to all previous

items of the controversy between the Evangelicals and the Anglicans, the allegation by the latter is that the Book of Common Prayer justifies them, which allegation the Evangelicals deny. So has been the war conducted time after time for forty years; and not until now, and perhaps scarcely yet, has any considerable proportion of the Evangelical party arrived at the conclusion that the Prayer-book ought to be revised. We can well understand the reluctance of men who have yielded their "assent and consent" to the entire Prayer-book, to admit that it ought to be altered in order to exclude a superstitious interpretation of its contents. The admission looks suicidal, and has been so stigmatized. Consistency and conscience revolt; and it is stoutly maintained that the law is in favour of the Evangelical view exclusively. At the same time the logic of facts seems to point the other way. A forty years' controversy and a ten years' litigation have left all parties respectively in possession. And this result is hailed as vindicating the true and right theory of an Established National Church by a considerable party, which we may consider represented by "Anglicanus," of the *Times*, who is, we presume, the Dean of Westminster. In this view the Prayer-book is a settled and an intended compromise. Evangelical, Ritualistic, and Latitudinarian subscription are alike allowed and honest. Neither Ritualists nor Evangelicals, however, are disposed to make such an admission, and the consequence has been, and while life and earnestness remain must continue to be, an internecine struggle for the mastery.

How is that struggle to terminate? Long ago Dr. Pusey boasted that while they possessed "that jewel, the Prayer-book," it would be impossible to crush what he called "Catholic truth." The Church Association took issue on this very point. At its formation the "*vexed question of Prayer-book revision*" was ignored, and not even the unsatisfactory "Bennett Judgment" appeared to effect any considerable change of opinion in this respect. With this question of "confession," however, a different epoch seems commencing. It begins to be surmised that the roots of this moral Upas lie deeper than had been suspected. It is seen that men supposed to be far outside of the lines of Ritualism and "Catholicism" have been drifting ominously in that direction. A sermon by the Rev. Daniel Moore, and several communications from presumed Evangelicals, indicate plainly that the thin edge of this wedge has made some entrance. The form of the absolution in the Prayer-book office for the visitation of the sick had been up to this time generally supposed to be well-nigh indefensible on scriptural grounds. Many Evangelical clergymen had boasted that they never had used and never would use it. In Liturgical Revisionist meetings it was ordinarily put forward as one of the first forms to be abolished. Yet now it is defended as stoutly as if it were a Gospel foundation. The leading Evangelical Bishop of the Irish Church has championed it in a remarkably earnest manner, and upon remarkably unsound grounds in our opinion. He would not touch a line of it, because, having on certain occasions used it, the comfort experienced by the penitent was declared to be great and precious. Somewhat similar reasons were advanced in favour of confession and absolution by certain bishops in the Convocation debate upon the petition of the noted 483. We doubt not but that a similar logic could be used, and in the Church of Rome is used, to justify the exhibition and kissing of the crucifix, and the "sacrament" of extreme unction in the case of the sick and dying victims of superstition. Prayers and masses for the dead, also, no doubt, can impart comfort to surviving relatives of departed friends, when such ordinances are believed in. But is this subjective result in weak and diseased minds to become now a standard of practice and doctrine in a Church of the Reformation?

Meantime, whatever be the results of the present movements as regards the Established Church itself, there are hopeful symptoms of good as regards the cause

of true religion and the welfare of the nation. A distinct demand for the thorough revision of the Prayer-book is assuming more force and momentum than hitherto. Nor does this seem sufficient. Many thoughtful men, indeed, doubt now whether, apart from more sweeping changes, much benefit would ensue even from this expurgation. The doctrines of apostolical succession through the episcopate exclusively, of sacramental grace through that channel exclusively also, and of sacerdotal powers as a necessary result, have not been assiduously and earnestly taught in vain for forty years within the pale of the Established Church. These all began somewhat cautiously or stealthily in the main body of a party, while certain outspoken pioneers pushed forward into the open. So is it now as to "confession" and "the confessional." The auricular box is kept in reserve, and the hideous literature of Liguori and Dens is repudiated or apologized for as hidden in a learned language. But it requires no vast sagacity to foresee that if the mild "Anglican confession" to a priest able to "comfort," by pronouncing absolution, be not nipped in the bud, it need not be very long before we have the "occasional" grown into the "habitual," and the habitual invested with "sacramental" efficacy, and the official "pronouncing" of absolution elevated into the authoritative or judicial forgiveness of sin by the qualified priest.

However, as we have already observed, there are hopeful appearances that this monstrous attempt will be now strenuously encountered. The great meeting in Exeter-hall, presided over by Lord Shaftesbury, whose able speech struck a clear keynote, was a good initiative for a new movement. The debate in the House of Lords on Lord Oranmore's motion, with the speeches of Earl Harrowby and Lord Middleton, followed up well this first great stroke. The appearance also of Wesleyans and Nonconformists, coming forward to demand, upon national grounds, that the National Church, if it be to exist as an Establishment, shall not be perverted to the service of superstition and falsehood, is a fresh phenomenon not without significance. The Church Association, we learn, too, is about to organize anti-confessional meetings throughout the land, which may be expected to produce marked effects. And there are other concurrent symptoms which seem to presage a refluent rising tide of opinion that may possibly culminate in unexpected ecclesiastical and political changes.

One further point is noticeable, and deserves to be kept in mind. We allude to the persistent policy of the retrograde party in repudiating the charge of "Romanizing," while they denounce and assail "Protestantism" as an unmeaning negative, and the "Reformation" as a schism and sin, and style themselves "Catholic" and "Anglican."

In using this distinction it cannot be doubted that many are sincere, while others are insidious; and it will not probably prove satisfactory to argue against the reintroduction of superstitious corruptions into the Church as being "Roman" or "Popish." It is necessary to cut the ground from under the idea now represented by the term "Catholic" as used by these parties. First principles must be resorted unto. Are the Protestant Churches of these kingdoms—Wesleyan Methodists and Nonconformists—without the "Catholic" pale? Are all Episcopal Churches, however corrupt, within it? Is the Bible to be our rule of faith and practice exclusively, or the Bible and some sorts of tradition?

It will be well indeed if the present stir should lead to deep searchings of heart on these important questions, and to a clear examination of the grounds upon which religious societies stand. The Ritualistic organs begin to boast that Wesleyanism and Nonconformity are losing simplicity and growing Ritualistic; and with respect also to the present stir, it is profitable to see how in these quarters it is regarded.

The *Church Times*, for instance, pooh-poohs the notion that it is impolitic for them to push forward advanced sacerdotal pretensions, calculated to frighten the staid High Church party. "When the *extreme Ritualists* do anything new, the practical result is that for one Anglican who gets frightened and hastes back from his previous attitude, ten move on a little, because what was extreme a month before gets to be regarded as quite moderate now, and can be adopted without fear; and the same process goes on through the Anglican ranks and those of the devouter Evangelicals and Broad Churchmen, till Nonconformity is reached also; and the steady pull on the rope lifts it also out of its hereditary rut some distance up into the clear air."

That there is a considerable grain of truth in this somewhat grotesque statement, has, we apprehend, been proved over and over again during the past forty years—at least so far as the Established Church is concerned. Every audacious advance, after exciting much hostile talk, has been at length submitted to, and has become a new point of progress, until we have auricular confession and sacerdotal absolution boldly flaunted before our eyes. The historical admonition is cogent, and the tame and inadequate handling of the subject by the body of archbishops and bishops tends, no doubt, to similar results as have gone before. A great national movement, earnest speech, resolute determination that religion shall not be corrupted in England by a State-established priesthood, may, under divine guidance, yet avert a great calamity. Notwithstanding the Archbishop of Canterbury's feeble rebuke of Lord Shaftesbury's strong language, the public opinion has endorsed, and will endorse, that language, if followed up by corresponding vigour of effort. If strong language do not always denote a strong cause, it does not always argue a weak one. It is very becoming to a good cause on proper occasions. A righteous indignation at audacious evil, and a holy zeal for truth and God, will find vent in adequate and appropriate expressions. Such words *are* swords, and are fabricated after the example of the Word of God itself, which is "quick and powerful, and sharper than any two-edged sword." The prophets of old, and John the Baptist, greater than those, and the Lord himself, greater than all, have set no such weak example as to employ weak platitudes when burning eloquence was demanded. And if some of the zeal and word-power of such men as Hugh Latimer and John Knox do not re-appear in places where it ought to be conspicuous, such a pulling down of strongholds may possibly ensue from other quarters as men have not yet anticipated.

## THE MYSTERY AND GLORY OF THE CHRISTIAN FAITH.*

THE Divine-human person of our Lord is the mystery and the glory of the Christian faith. And this I dwell upon, not for the sake of loyal expatiation on the object which Christian faith adores, but as a most important element in the study of the doctrine itself.

1. The word "mystery" in the New Testament has two meanings. In the one it is the unfolding of what had long been promised, but kept hidden; in the other it is the revelation of faith of what the understanding cannot fathom, but believes on Divine authority.

In the former sense the Person of Christ is a mystery revealed. "The glory of this mystery," says St. Paul to the Colossians (chap. i. 27), is "Christ in you," or among you, "the hope of glory:" that is, the Christ Immanuel. Ages and generations had waited for it, with light enough to quicken desire, but not enough

* From "The Person of Christ. The Second Lecture on the Foundation of John Fernley, Esq." By the Rev. W. B. Pope, Tutor in Theology, Didsbury College. London: Wesleyan Conference Office.

to make expectation definite. One deliverer, sometimes as in the first prediction human, sometimes as in the psalms and prophets Divine, had been always coming. The incarnation was prefigured and anticipated throughout the Old Testament; it inspired its songs and prophecies, gave a wonderful humanness to its Divine appearances, and moulded almost everywhere its phraseology. The dawning mystery of the ancient Scriptures is the Three-one God and His Christ. As the Divine glory behind the veil sometimes seems to dispart into a triple radiance, blending while we behold into one again; so also the fourth, like the Son of God become the Son of man, is seen elsewhere than in the fiery furnace. The deepest secret released from the Old Testament is the Person of Christ. We must not think of the Gospel scheme, and its publication among the Gentiles, as the "mystery which hath been hid from ages and generations," apart from Himself, who is far above His works and more wonderful than them all. The great atonement is to be offered in the sanctuary, and the Gentiles are to be called from their outer court into the "fellowship of the mystery;" but the mystery itself is the Revelation of Christ. A greater than the atonement, than the temple itself, is here. It is the Lord who "suddenly comes to His temple."

We go higher than the ages and the generations. The mystery of the Divine-human had been hid with Christ in God before the world was. Speculation is lost when it passes beyond finite relations; but we cannot close our eyes to evident hints that the purpose of the incarnation was bound up with the first idea of our race—if such language may be used—in the mind of the Word. Those who assert that the union of God with man in the Son was a necessity apart from the fall are so far right as that man was never contemplated save in connection with the Divine-human Person as his head and crown. They agitate a needless question when they ask if the Son would have been given to us without the plea of our sin. To us there can be, alas! no idea of our race dissociated from sin, and the redemption which is coeval with sin. And sure we are that, as man was contemplated as falling through transgression, so in the Divine provision he was to rise again in Christ. Time, and all its redeeming wonders, is only the revelation of the mystery of eternity. And that mystery is the Christ of God. (Col. ii. 2.)

In the second meaning of the term, the Person of Christ, the unity of God and man—of the Divine essence in the Person of the Son with the human nature as impersonally assumed—will be for ever the mystery of mysteries. The nature of God is incomprehensible, human life is a marvel understood only by its Creator; but here we have the wonder of Divinity superadded to the wonder of humanity, and both, if it be possible, made unspeakably more wonderful by an eternal union in one Person. The Scripture is everywhere conscious of this, its most profound and unsearchable secret; and it is its highest glory that it can bear the weight with such sublime ease. So is it with our Lord himself. He maintained no reserve as to His Divine origin, yet He showed Himself always alive to the offence which His claim would excite in human reason, unenlightened from above. "How will ye believe if I tell you of heavenly things?" was an appeal that had direct reference to this subject. When he asked again, "Whose son is He?" and "How is He His son?" and "What think ye of Christ?" it was not merely to embarrass the Pharisees, but to show any remnant of vision that lingered in them how deep were the teachings of their Scriptures concerning Himself. And so, when He asked His own disciples "Whom say ye that I am?" it was, as we gather, to teach them that only a special revelation, sent for that very purpose, could enable them to give the right answer. The true light began even then to shine around Him, but He promised when He departed that it should more fully shine: "at that day ye shall

know that I am in My Father!" (John xiv. 20; compare verse 10.) But he did not thereby signify that the mystery would become plain to His friends, or that the offence of the incarnation should cease to His foes. Simeon's prediction over the Infant—the "sign which shall be spoken against; that the thoughts of many hearts may be revealed" (Luke ii. 34, 35)—had its range far beyond the Resurrection. The Pentecostal sun of revelation, which lighted up the things of Christ and Christ himself with more than transfiguration glory, has not taken away the mysteriousness of this mystery. But it gave the apostles strength to bear it, and courage to glory in it; it raised them to that noblest posture of the human mind, repose in the assurance of what it cannot understand. St. Paul is never greater than when he is in the presence of "the mystery of God, and of the Father, and of Christ" (Col. ii. 2); or, as he perhaps wrote, "the mystery of the God Christ." Nor has he any nobler prayer than that in which he supplicates for the Colossians in an agony that they might rejoice in "the full assurance" of "the acknowledgment of the mystery" (Col. ii. 2), in such a full plerophory of conviction as should carry before it every trace of doubt, and silence every thought of unhallowed curiosity. His final testimony is, "great confessedly is the mystery of godliness: God was manifest in the flesh." (1 Tim. iii. 16.) St. John, writing long after the other organs of revelation had finished their task, St. John, who came from the bosom of Christ as Christ came from the bosom of the Father, who, if any man, might have done something to simplify this truth, has no such thought in his mind. His saying, "The Word was made flesh," rebukes human impatience of the incomprehensible, beyond any other. And this is in his didactic Gospel. In the Apocalypse, with its wonderful visions of Christ's person and work, the seer shows that Paradise itself has given him no new light. His last record is perhaps the most instructive, as a summary of truth and an end of all controversy: "The testimony of Jesus is the Spirit of prophecy." "On His head were many crowns; and He had a name written that *no man knew but He himself*. And he was clothed with a vesture dipped in blood: and His name was called The Word of God." (Rev. xix. 10, 12, 13.) Here we have the most Holy Trinity; God, the Word, and the Spirit. But let us see that we receive the full meaning of that saying in the centre: no man knoweth His name but Himself!

Are we then forbidden to ask concerning this mystery? Does the Saviour say to us, as He said to Manoah, when His hour was not yet come: "Why askest thou thus after my name, seeing it is secret?" Most certainly not. I appeal again to His words, "At that day ye shall know that I am in my Father!" The thoughts of individual believers, and the labours of the Church, have never been discouraged by the Lord himself. But the study must be pursued with reverence and restraint, and with the assurance that some residual difficulties will always remain. This has been too often forgotten. Many who speak very fluently about the subordination of reason to faith forget their own principles when speculation tempts them, or when the flippant scepticism of the day suggests its calm dilemmas. But it must be remembered; it is one of the first elements of the question—the question of our Lord's two natures, His one Person, and a union between them which, though we give it that name, has nothing analogous or parallel in human things.

Theology has suffered much from the desperate determination of speculatists to sound the depths of the hypostatic union. Three times has the whole strength of the Christian intellect been spent on the subject; first, in the age which followed the Nicene testimony, when the Church was entirely occupied with Christology; secondly, in the days of Scholasticism, when the subtilty of the schoolmen began afresh a study which the Lutheran divines received from them and pursued with a

subtilty almost equal to their own; and thirdly, in the present century, when, in Germany especially, the discussion of the Person of Christ has started afresh, with new and most ambitious aims, and a tranquil perseverance which no difficulty can daunt. The results of the Christological investigations of this last period are in some respects to be rejoiced over, in some respects to be deplored. It would be ungrateful to deny the value of labours which have given birth to noble creations of Christian theology. But they teach the necessity of caution and theological self-restraint. The various theories that have been constructed to explain the self-exinanition of the Son (Phil. ii. 8), the revived discussions of the ancient questions discussed by the Kryptists and the Kenotics as to whether the Son of God only hid the Divine attributes which He possessed, or really was for a season without both their possession and their use; the hypotheses that seek to reconcile a Divine-human personality with the possibility of sin in Him and His real victory over real temptation; the schemes that have been constructed to establish a gradual incarnation, a progressive interpenetration of the human Person of Christ by the Divine Son;—all these departments of Christological study are teeming with writers the tendency of whose works shows that speculation is lifting a veil which is not to be lifted till the great day, or which, if rent at all, must be rent "from the top downwards." Probably it will never be removed, and the Person of Christ will be pondered throughout eternity. Be that as it may, it is certain that, after all that we can do, difficulties will remain for the exercise of our humility and patience. There are a few texts that will always remain knots, however polished knots, in the fair stem of our doctrine concerning the Incarnate Son. For His own life, like ours, is "hid with Christ in God."

2. But to those who receive the mystery it is the centre of all truth. This doctrine is at once the cross and the crown of Christian theology: the burden it has to bear, the truth in which it glories. The unity of our Saviour's Person as the God-man, in whom the Divine and the human natures meet for ever, is in itself the supreme truth of the new Christian revelation, and in its bearing on all points of Christian theology of the most vital importance.

I will not say that alone of all the doctrines of our most holy faith it is absolutely new to the mind of man. They err who strive to prove that neither in the Bible nor out of it was there any clear pre-intimation of this glorious wonder. No great truth belonging to the relations of God and man has ever been left altogether without a witness: there is nothing absolutely new under the sun of revelation from the time it first arose. As the Holy Trinity, redemption by atonement, the entrance of the Spirit of inspiration into the human mind, and other teachings of Christianity, had all their dimmer foreshadows in heathenism and their brighter pre-intimations among the Jews; so was it with the doctrine of the Incarnation. The periodic and transitory avatars in the East, the descent of the gods to men in the West, and the more authentic theophanies of the ancient revelation, all prepared the way for that awful truth. Still, when it became fact in what was therefore the fulness of time, when the mystery of ages and of eternity was an accomplished reality, it was so wonderful that it seemed as if no sign had ever brought it or could have brought it near to the human mind.

And in its relations to the compass of Christian theology this doctrine of the Indivisible Person is of the most commanding importance. It is the basis at once and the superstructure and the top stone of the whole. A needless jealousy for the atonement, as if it were a counterpart of the incarnation that we are tempted to neglect, has sometimes obscured this truth. No fruit of theological controversy is more deplorable than that there should be rivalry between Bethlehem and Calvary

in the minds of Christian men. Neither is the incarnation without the atonement, nor the atonement without the incarnation, "in the Lord." In Him and with Him all things are freely given us. (Rom. viii. 32.) All that man needs, and all that God has for the supply of man's need, the whole sum of human destiny and hope, is contained in the Person of Christ, "who for us men and for our salvation, came down from heaven, and was incarnate by the Holy Ghost of the Virgin Mary, and was made man and was crucified for us." "It pleased the Father that in Him should all fulness dwell" (Col. i. 19), "and of his fulness have all we received." Christian theology, like the Christian believer, is "complete in Him," in whom "are hid all the treasures of wisdom and knowledge."

# Foreign Intelligence.

## FRANCE.

[From our own Correspondent.]

Paris, July 21, 1873.

### THE SHAH'S VISIT TO PARIS.

The visit of the Persian Monarch to Paris seems to have had a soothing and calming influence; it gave the wished-for opportunity to Marshal MacMahon to show himself publicly in the capital, and to the army to mix with the population in the most favourable of aspects, that of *gala*; it gave the possibility of holding *fêtes* in Paris; and all who know the immense boon that is to multitudes of poor who drive a brisk trade in petty wares and refreshments on such occasions, rejoice. It diffused an element of good temper and of hope throughout the population. The fact that 200,000 tracts *(publications populaires)* were publicly distributed among the crowd without opposition from the police, who merely said here and there to the distributors, "Is this the Protestant propaganda? all right!" showed the good humour that prevailed.* Notwithstanding the doleful complaints of Republican journals, who regard the money spent as wasted, and of more serious writers who would have had France to veil her face, we do think there was great worldly wisdom in the *fêtes*, and that the tonic was needed. We cannot judge of the men of the world as if they were Christians. France is not a Christian nation, nor Paris a Christian city. We are steeped in an intense worldly element, whether it takes the form of Ultramontane absurdities resuscitating the grovelling superstitions of the past, or that of godless scepticism mocking at every notion of a Deity or a hereafter, with all the intermediate shades to boot. Those who fondly thought that in France there was an element upon which the awful wars of 1870-1 would have acted so as to bring her to repent and turn to God, are grievously disappointed. We know many Christians of long standing who feel despair creeping over them as they see not only the world growing more opposed to true piety, but faith, hope, and love sinking down to a vanishing point in those whom they thought revived, and hoped to see come forward in bold action for Christ. The feebleness of Christian life, for want of studying the Word of God, is more and more visible, as the enemy subtilely undermines trust in the full truth of the whole Bible, putting in new theories of inspiration, which are eagerly caught up and praised by those called orthodox, but which leave an insidious, rankling doubt in the mind, and take away the one grand foundation of truth. There is noise, flash, clatter, much charitable action; but where is the deep work of the life-giving Spirit? Here and there it is manifest, but must be carefully sought for. The 7,000 are ever the hidden ones!

### THE EVANGELICALS AND THE RATIONALISTS IN THE REFORMED CHURCH.

A degree of anxious expectancy is aroused in the Reformed Church, as though the final crisis were at hand. The Government is expected to issue a decree to authorize the promulgation of the "Declaration of Faith" voted by the Synod. The decree is said to have been drawn up by the late Minister, Jules Simon, but adopted by the present Minister, M. Batbie. The legality of such a measure leaves no room for doubt, but its intrinsic justice and its consequences are a matter of painful consideration. The majority of the Synod would thus sacrifice completely the minority, and

* Twelve of these tracts, with a Bible, were accepted by the Shah, and a New Testament by his Vizier. A Bible was presented to Marshal MacMahon on the occasion of his birthday, last Sunday.

there has been diversity of opinion as to its being righteous dealing as regards pecuniary matters. Churches having been built and other expenses incurred by Rationalist consistories, are these to be placed in the alternative to conform or leave all? It is thought that an equitable arrangement might be come to by each Rationalist parish which might think proper to separate, preserving its buildings and pastors' income, leaving other and more delicate matters to the Synod. Forty-two Rationalistic consistories are a large minority in the hundred Reformed consistories, and these 42 have protested in no measured tones against what they call a *coup d'état*. The Free Church organs press the point that separation from the State and equitable division of church edifices is the only proper solution, and the only hope of prosperity. But the answer is as usual—"By separating, we should leave as sheep without shepherds thousands of souls for whom we are responsible before God. We see, for example, the Canton de Vaud, many of whose pastors resigned in 1845, but to this day have not been followed by their flocks. We may allow the State, if it chooses, to found a church of Rationalists, but it is not for us to propose to treat with men who deny the faith, as though they were a part of our Church!"

The Thirteenth Synod of the Union of Free Churches is to be held on the 21st of August, at St. Jean-du-Gard.

SUPERSTITION AND BIGOTRY.

The National Assembly has voted, as a measure of public utility, the erection of a church on the hill of Montmartre, dedicated to the "Sacred Heart of Jesus," the devotion invented and promoted by the disgustingly hallucinated Marie Alacoque in the last century, and to whose convent of Paray-le-Monial took place the pilgrimage rendered ridiculously famous by the fifty Ultramontane deputies, under the leadership of M. de Belcastel, last month. The Archbishop of Paris has 700,000 francs to begin with; the church, built over the place where Ignatius Loyola concocted his dire conspiracy against the Reformation, is to be for Paris like Fourvières at Lyons, which in Roman Catholic minds signifies protection from lightning, pestilence, and sword—although the Fourvières Virgin allowed her own chapel to be burnt lately to the extent of 30,000 francs damage—but to all other minds it signifies enslaving the people in gross superstition, and throwing them by reaction into dire infidelity. The Lyonese are pushed almost beyond endurance by the mode in which the new prefect thought to put a stop to political demonstrations at the burial of freethinkers. He decreed that all funerals not accompanied by a minister of one of the creeds acknowledged by the State, should take place before 6 A.M. in the summer, and before 7 A.M. in the winter (thereby resuscitating one of the persecuting laws of Louis XIV. against the Protestants). The consequence was that 2,000 and 3,000 persons continually accompanied to the grave the humblest of freethinkers, as a protest. The police were then directed to cut off the procession, allowing only 300 to follow. The other day, thirty agents, with revolvers ready, went to perform this difficult task, when, lo! there were no followers at all! Such are the wretched contests, embittering parties; while the Roman Catholic *Annals* add fuel to the fire by language of which the following is a copy: "You have more than your right when you are allowed to *finish rotting* next to our beloved dead! . . . You only have a *right to the charnel-house*, and you are allowed a cemetery; what can you complain of?"

PILGRIMAGES AND OTHER PRIESTLY DEVICES.

*Lourdes* and other pilgrimages are encouraged, and follies are there perpetrated that even the Curé of Lourdes is heartily ashamed of. Petty annoyances, hindrances, and repression are exercised wherever possible against Protestants in the provinces; and at Marseilles many soldiers have been imprisoned for not noticing the procession on occasion of the *fête Dieu*, by saluting the wafer. The general idea is that this state of reactionary pressure cannot last; if it becomes intensified, a violent change will take place, and France will again be sent with tenfold more speed down the *International* declivity. Our clerical rulers are not inaptly represented, in caricature, as swimming up to a huge waterspout, and with upturned faces crying, "Hitherto shalt thou come, and no further!" Great zeal is shown in acting upon the soldiers, religious exercises ending by a lottery, which has become customary everywhere, and which amuses and attracts the crowds. I quote the following, chosen among numberless instances, written by an army chaplain from Avignon: "On Sunday we shall conclude our month of Mary, which has been very edifying. In the afternoon we shall draw for our dear soldiers a sort of bazaar or lottery of a multitude of useful things—blacking, brushes, pipes, mirrors, knives, tobacco pouches, oranges, etc. Presence tickets are the pence with which they will pay for these things. In the evening will be a solemn ceremony of consecration to the Holy Virgin, *each man bearing a taper in*

*his hand.* The next day we shall have the abjuration, baptism, and first communion of an excellent corporal, born a Protestant. And now may it please the *Hearts of Jesus and of Mary* to grant that the law to be enacted respecting military chaplains may permit our zeal to carry on all that the needs of our brave soldiers call for!" At Chambery soldiers are stated to have come in crowds to ask for scapulary and beads (the scapulary is a sort of amulet made of a bit of cloth, blessed, and hung about the neck by a string); "one would have taken them for *children* just after their first communion, so happy and *docile* they looked! I opened a *cercle* for them on Ascension-day, where they find varied and proper games, stationery, and books!" Even so: childish docility, putting the neck under the yoke,—it is all that Rome wants; and then to cry, "*I sit as a queen!*" But her plagues are at hand! One more quotation. This last is from the commander of Mount Valerien, near Paris, who writes to a Capucin, who had not been able to follow up a mission-work he had begun there. One asks, on reading it, is it serious or is it *persiflage?* "Nothing more affecting than to behold these brave soldiers celebrating their month of Mary without a leader; they light two candelabra and sound the clarion, a little boy repeats the prayer, the *Ave Maris Stella* and *Magnificat* are sung with enthusiasm. I tell you, nothing can be more edifying! *It reminds one of those Indian populations, deprived of all religious leadership, celebrating in the forests of America the religion they have learned from tradition.* You may rest satisfied with the opening of the month of Mary. It is producing fruits; and I congratulate you with all my heart."

A PROTESTANT SERVICE IN THE HAUTE LOIRE.

Now let us draw a contrast and take the reader to one of the Protestant churches, where a genuine revival of spiritual religion has been going on for some time past. It is on the plateau of the Haute Loire. Sunday has come, and friends say to the evangelist visitor, "Prepare for a long day's work. Take food to last till evening, for you will have no time to eat." He goes to the picturesque edifice, where the worship of believers commences at 10 A.M.; the church members sit around the pulpit and communion-table; others, who love the Lord but who are not members, sit beyond; and those who come to see and listen only, gather behind them. About a hundred soon increases by fives, and tens, and fifties, who are admitted between each hymn or prayer, and become five hundred, closely packed, by the time for the evangelistic service. These come, with wives and children, from distant places, some as many as ten leagues away, by rocky paths and almost impassable roads. Eagerness to profit is visible on all countenances, and by long-established custom, when heat and weariness begin to overpower the senses of any one, he rises and stands until the sleepy fit is over. During three hours do these two consecutive services last. The speaker feels carried on by the prayers of the believers present. On separating, friend joins friend; all are spoken with; the spiritual state of one or another is inquired after; the names of the sick or afflicted are taken; Christ-like love beams from many faces; the Spirit of God is arousing, comforting, and gaining souls. Then follows the Sunday-school; and then meetings in barns and dwellings, in places a few miles off, each one giving according to the talent he has received. "If the scattered Christians in France were all awake like these," concludes the letter I quote, "what great things we should see in our beloved country!"

DEATHS OF PASTORS.

We have lost several esteemed and beloved brethren since last month—among them Pastor Hagen, of the Lutheran Church in Paris; Pastor Rouget, very suddenly called away, three days after speaking, with his usual strong affirmative style, in the popular meeting of Rue Royale; and Pastor Soulier, the venerated and beloved pastor of the Free Church at Nîmes. "I have finished my day's work; I need the long rest of heaven. Oh, sin! sin! Whom else could I rely upon but Jesus, who was made sin for us that we might be the righteousness of God in him? I know that my Redeemer liveth!" were among his last words. "What a number of blessed spirits will have met him in bliss whom he was the instrument of leading thither!" concludes my informant.

# ITALY.

## VISITS TO PROTESTANT CHURCHES.

[From a Correspondent.]

Bagni di Lucca, July 16, 1873.

There are about *one hundred* Protestant Churches in Italy, supported by different religious benevolent organizations in England and America. I do not know of one which is entirely self-supporting. There may be one or two exceptions which have escaped my notice. I trust the majority of these churches are making progress towards self-support, but this progress is slow, and some of them will be a long time in reaching the point of absolute independence. The training they have received in the richly-endowed Romish churches—whose doors are open to the rich and poor alike—have unfitted them for that vigorous and self-denying effort in their own behalf which is so essential to the highest form of religious life.

But I promised to speak in this letter of personal visits to some of these young churches of Christ. During my four months' residence in Rome, in the winter, I often found my way to the Church of Signor Gavazzi in the Via Corallo. The audience-room, which is capable of seating 150 or 175, is pleasantly fitted up, comfortably furnished with chairs and settees, with a simple but tasteful pulpit, with illuminated texts of Scripture upon the walls, and altogether having the aspect of a place of worship. At the hour of service Signor Gavazzi would enter from his study, adjoining the pulpit, and after reading a chapter in the Bible, and offering a brief but fervent prayer, he would announce his text. His manner is too well known to be described. I need only say it is impassioned, earnest, and sustained to the last. I have heard him preach frequently, and am glad to testify that on these occasions his discourses were always deeply spiritual. Christ and his salvation were the truths which lingered longest upon his lips, and drew forth his most fervid eloquence and enthusiasm. The audience were invariably solemn and earnest in their attention. The school connected with this church is one of the best I have visited in Italy, both in organization, discipline, and course of instruction. On special occasions, when the school has appeared before the public with recitations of Scripture, and moral truths, and the sweet religious songs which never sound more sweetly than when heard from the lips of Italian children, all hearts have been moved with emotion and gratitude. More than one eye have I seen filled with tears for the new hope born for Italy through the consecration of the children of the land. It was also my pleasure to visit the school connected with the Waldensian Church in Rome under the pastoral care of Signor Rebetti and Signor Meille. It is ably conducted, and gives promise of the greatest good to Rome.

In April, in company with the Rev. H. N. Barnum, of the Harpoot Mission, Turkey, I visited the Free Churches of Milan and Turin. In Turin we found the Church of Signor Bernardo Bracchetto worshipping in a small upper room in a retired street; but both pastor and congregation were full of hope. It was on a Thursday night that we attended his preaching service. The room, capable of holding 125 persons, was entirely filled; every standing place was occupied. There were but fifty chairs in the room, and so, after these had been filled by a portion of the congregation, the rest were compelled to stand. I counted more than 100 men in the room. The evangelist is a young man not over 28 years of age. He was once imprisoned for his boldness in preaching Protestant doctrines on the Island of Elba. On the evening in question his subject was controversial, but ably handled, as it was certainly well received. Since I was in Turin his congregation has been gathered into a church. Pastor and people are pleading for a more commodious place of worship, which they feel assured would be at once filled. As a sign of the times, I could mention that two of the leading papers of Turin publish every week the announcement of his preaching services and his themes.

The Church in Milan is the largest of the Free Churches, numbering some 400 members. We heard no preaching, as it was the morning of their Communion. The large room was well filled, not less than 250 being present. The method of worship was simple in the extreme. Brief addresses and prayers from laymen and evangelists, with reading of Scripture and singing, occupied the brief hour; then came the impressive ceremony of "breaking bread." A loaf of bread, partly wrapped in a napkin, was passed from one worshipper to another; each communicant broke off a piece and handed the loaf to his neighbour. When all had been served, the cup was likewise passed through the congregation. With prayer and singing the service was concluded. These people are poor, being mechanics and artisans of every class. They are able to do but little for themselves,

but if supported now in this their time of weakness and infancy, they will soon attain, let us hope, manly strength, and be able "to go alone." Signor Lagomarsino, the evangelist of this church, has been long in the field, and is greatly beloved both for his own and his work's sake.

The Church at Florence, under the care of Signor Jahier, the Secretary of the Free Church Evangelization Committee, is in a hopeful state. When domiciled in their new place of worship, which is now in process of refitting, they will witness a larger growth. I was present at an evening service. After preaching, the same simple and impressive service of Communion was witnessed. This service, so precious to all Christians, seems doubly dear to Protestant Italians. As a token of fellowship to the great Head of the Church, and of fraternity with each other, it is peculiarly sacred to them, and I think they do not lightly, or without previous self-examination, participate in it.

It is because I cannot speak of personal knowledge of other Protestant Churches in Italy that I have spoken of these isolated instances. I long to go up into the Piedmont Valleys, where the light of the true faith has been kept burning brightly for so many centuries through sunshine and cloud, through storm and calm. All honour to these brave Waldensian Churches, which have watched over the truth of the Gospel through ages in which other parts of Italy have been shrouded in densest obscurity and gloom. When I see the Waldensian Churches, the Free Churches, the Methodists, the Baptists, and the Independents, holding up the banner of the Gospel, with the motto of a "Free salvation through faith in the Son of God," I am impressed with the importance of presenting a *united front* to the enemy, and pressing forward in solid phalanx in the grand attack against superstition, error, and wrong. The words of the lamented President Lincoln are as applicable to Italy as to America—"With charity towards all, with malice towards none." When these words, inspiring as they are, are lost to memory, the words of our Master should linger in all their freshness as our watchword—"By this shall all men know that ye are my disciples, if ye have love one to another."

## GERMANY.

[From our own Correspondent.]

Berlin, July 19, 1873.

### PARTIES IN CHURCH AND STATE.

According to expressions which fell from the lips of Dr. Falk, we have to expect a convocation of the synods next autumn; and as it seems that the elections are to be without any restrictions, some time will be required to prepare for them. Hitherto the *Gemeinde-Kirchenrathe* (parochial councils) were elected from a limited list. The pastor proposed a number of names, and out of these only the congregation made its choice. This was to prevent majorities hostile to the truth in a church of which every nominal Christian has the right of membership. These parochial councils elect the members of the district synods, and from delegates to the district synods the provincial synod is selected. As the district synods are now elected upon the old principle, new parochial councils have to be formed before the provincial synods, which will have to decide on the future constitution of the church, can be elected on the new system. Although all this requires time, we hear nothing of preliminary steps being taken. Nevertheless, the approaching elections are so important, that Christian people begin to face them already. In September we are to have new elections for the Prussian House of Deputies, and in the winter, for the German Parliament. As religious questions occupy such a prominent place in our political affairs at present, it is natural that almost all parties should take a position in relation to them.

It is unnecessary to speak of the Ultramontane party; their aims are clear. They have eminent men among them; they know how to work on the feelings of the ignorant; it is easy for them to show to their adherents, who willingly believe it, that the struggle of the Government is one against religion. It is generally expected that the Ultramontane party will, as the result of the elections, be more numerous in the House than they are now. The two great moderate parties—the "Free Conservative" and the "National Liberal" party—who formed the majority for the Ecclesiastical Bills, gladly lend their support to the Government, though the motives of the two may be very different. Both, however, profess to maintain the authority of the State against a ruling priesthood. They declare the new laws necessary in self-defence, and they intend to continue to pursue the same policy. The extreme Liberals, Progressists, will probably also gain some votes in the election. As really consistent Liberals, they do not fully approve, in theory, of

the measures taken against the Churches; but they have no very sincere interest in the question. It is certainly less consistent if some of their leading papers now seem inclined to approach the Ultramontanes. This is rather a political party manœuvre to break the great compact majority of the Government, formed out of the moderate Conservatives and Liberals. I may leave the Socialists unmentioned, as they do not especially refer to the religious question in their programme, although their hatred to all positive religions is too well known. I have to speak, last not least, of the "old Conservative" party. They are not very great in number at present, but they have a good many eminent men among them, and not a few of the many of our National Protestant men go with them on the religious question. They were stanch opposers of the Ecclesiastical Bills, and they now take a clear standing in the electoral programme. They want the religious character of our schools to be maintained; they object to civil marriage, and to the separation of Church and State; then they uphold the cause of religious liberty, and claim for the Church the right to arrange her own internal matters independently; they desire to defend the Church against the omnipotence of the State.

In religious circles the old party conflict, alas! continues. That the *Protestanten Verein* should try to recruit new members from the present state of things is natural, but that will not give more life to those limbs doomed to death. The old Rationalism has no power to live, when positive faith and total unbelief are always advancing more and more to a decisive battle. I expressed the hope last winter that, among the present dangers of the Church, believers of the different shades of opinion would join more heartily together. This seemed to be likely at first. Alas! there seems to be less hope at present. The Lutheran Conference, which is to take place here in Berlin on the 27th and 28th of August, is a decided attempt to work for distinct party objects in the present crisis. It makes, therefore, a painful impression on Evangelical men.

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but if supported now in this their time of weakness and infancy, they will soon attain, let us hope, manly strength, and be able "to go alone." Signor Lagomarsino, the evangelist of this church, has been long in the field, and is greatly beloved both for his own and his work's sake.

The Church at Florence, under the care of Signor Jahier, the Secretary of the Free Church Evangelization Committee, is in a hopeful state. When domiciled in their new place of worship, which is now in process of refitting, they will witness a larger growth. I was present at an evening service. After preaching, the same simple and impressive service of Communion was witnessed. This service, so precious to all Christians, seems doubly dear to Protestant Italians. As a token of fellowship to the great Head of the Church, and of fraternity with each other, it is peculiarly sacred to them, and I think they do not lightly, or without previous self-examination, participate in it.

It is because I cannot speak of personal knowledge of other Protestant Churches in Italy that I have spoken of these isolated instances. I long to go up into the Piedmont Valleys, where the light of the true faith has been kept burning brightly for so many centuries through sunshine and cloud, through storm and calm. All honour to these brave Waldensian Churches, which have watched over the truth of the Gospel through ages in which other parts of Italy have been shrouded in densest obscurity and gloom. When I see the Waldensian Churches, the Free Churches, the Methodists, the Baptists, and the Independents, holding up the banner of the Gospel, with the motto of a "Free salvation through faith in the Son of God," I am impressed with the importance of presenting a *united front* to the enemy, and pressing forward in solid phalanx in the grand attack against superstition, error, and wrong. The words of the lamented President Lincoln are as applicable to Italy as to America—"With charity towards all, with malice towards none." When these words, inspiring as they are, are lost to memory, the words of our Master should linger in all their freshness as our watchword—"By this shall all men know that ye are my disciples, if ye have love one to another."

## GERMANY.

[From our own Correspondent.]

Berlin, July 19, 1873.

### PARTIES IN CHURCH AND STATE.

According to expressions which fell from the lips of Dr. Falk, we have to expect a convocation of the synods next autumn; and as it seems that the elections are to be without any restrictions, some time will be required to prepare for them. Hitherto the *Gemeinde-Kirchenraths* (parochial councils) were elected from a limited list. The pastor proposed a number of names, and out of these only the congregation made its choice. This was to prevent majorities hostile to the truth in a church of which every nominal Christian has the right of membership. These parochial councils elect the members of the district synods, and from delegates to the district synods the provincial synod is selected. As the district synods are now elected upon the old principle, new parochial councils have to be formed before the provincial synods, which will have to decide on the future constitution of the church, can be elected on the new system. Although all this requires time, we hear nothing of preliminary steps being taken. Nevertheless, the approaching elections are so important, that Christian people begin to face them already. In September we are to have new elections for the Prussian House of Deputies, and in the winter for the German Parliament. As religious questions occupy such a prominent place in our political affairs at present, it is natural that almost all parties should take a position in relation to them.

It is unnecessary to speak of the Ultramontane party; their aims are clear. They have eminent men among them; they know how to work on the feelings of the ignorant; it is easy for them to show to their adherents, who willingly believe it, that the struggle of the Government is one against religion. It is generally expected that the Ultramontane party will, as the result of the elections, be more numerous in the House than they are now. The two great moderate parties—the "Free Conservative" and the "National Liberal" party—who formed the majority for the Ecclesiastical Bills, gladly lend their support to the Government, though the motives of the two may be very different. Both, however, profess to maintain the authority of the State against a ruling priesthood. They declare the new laws necessary in self-defence, and they intend to continue to pursue the same policy. The extreme Liberals, Progressists, will probably also gain some votes in the election. As really consistent Liberals, they do not fully approve, in theory, of

the measures taken against the Churches; but they have no very sincere interest in the question. It is certainly less consistent if some of their leading papers now seem inclined to approach the Ultramontanes. This is rather a political party manœuvre to break the great compact majority of the Government, formed out of the moderate Conservatives and Liberals. I may leave the Socialists unmentioned, as they do not especially refer to the religious question in their programme, although their hatred to all positive religions is too well known. I have to speak, last not least, of the "old Conservative" party. They are not very great in number at present, but they have a good many eminent men among them, and not a few of the many of our National Protestant men go with them on the religious question. They were stanch opposers of the Ecclesiastical Bills, and they now take a clear standing in the electoral programme. They want the religious character of our schools to be maintained; they object to civil marriage, and to the separation of Church and State; then they uphold the cause of religious liberty, and claim for the Church the right to arrange her own internal matters independently; they desire to defend the Church against the omnipotence of the State.

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and very well attended. Now the Government has inhibited this. The consequences are not yet known, but it cannot be denied that there hardly remains anything of religious liberty if a church has no longer the right to instruct her children privately by her ministers.

The new ecclesiastical tribunal is gradually being formed. The appointment of a truly Evangelical clergyman, an active man in religious work, Mr. Nieden, as president, is very satisfactory, and a proof that no hostility to the Protestant Church is intended at present.

DR. SYDOW.

The High Ecclesiastical Council has issued an order to all the clergy, requesting them to use all prudence and moderation with reference to the new laws, so as to avoid all conflicts.

This same body has now given its sentence in the case of Dr. Sydow. The sentence of the consistory which removed Dr. Sydow from his office, has been altered, and the gentleman has only received a reproof for the expressions he used! I will not now speak on the sentence, which will create profound sensation, and which has been looked forward to with such anxiety. We must wait till the full text of the sentence, with the reasons upon which it is based, are published.

YOUNG MEN'S ASSOCIATIONS AND SOCIALISM.

The last assembly of members of the different Young Men's Christian Associations in Germany very wisely made the great Socialist and Communist difficulties of our age a matter for deliberation, and issued the following resolutions: (1) No member of a Young Men's Christian Association can at the same time be a member of a Socialist association. The entry into the former necessarily involves the separation from the latter, as all those are in the service of the International Society, whose tendency is to dissolve entirely the divine and human order of things. (2) The members have to seek as much as possible to alleviate some of the sufferings of the working classes by a strict observance of the Lord's-day. (3) The members engage themselves continually to remind each other and their friends that economy, diligence, and increased culture are the necessary foundation of well-being. (4) They will do as much as is in their power to promote, in accordance with the Fifth Commandment, a relation of mutual trust between employers and workmen, between masters and apprentices. (5) The members are cautioned against imprudent participation in strikes, although they cannot be blamed for every participation under all circumstances. (6) The Young Men's Christian Associations maintain that the safest remedy for all social evils is the Word of God.

# Home Intelligence.

CONFESSION IN THE CHURCH OF ENGLAND.

Exeter-hall was filled to overflowing on the evening of June 30, on a call to Protestants "to protest against the introduction of the confessional into the Church of England," as prayed for at the hands of the Convocation of Canterbury "by 483 priests," who signed themselves as being within the communion of the Established Church. The Earl of Shaftesbury presided, and on entering to take his seat was received with loud cheers. The body of the great hall and the back of the platform were filled with ladies and gentlemen of the upper and middle classes, while the front part of the platform was chiefly occupied by Church of England clergymen. Among the general company present were Lord Lawrence, Lord H. Vere Cholmondeley, Lord Oranmore, Lord Alfred Churchill, Mr. J. M. Holt, M.P., Mr. E. Dalrymple, M.P., the Hon. Arthur Kinnaird, M.P., etc.

The meeting was opened with prayer by the Rev. Daniel Wilson, and then letters were read, vigorously protesting against confession in the Church of England, from the Earl of Chichester, the Marquis of Downshire, Canon Ryle, and Canon Miller.

The Chairman, who, when he rose to speak, was again received with warm cheers, addressed his audience as "friends of the Reformed Church of England—determined, too, to be friends, if need be, of further reformation," and said that it was no secret why they were called together. They had met to enter their protest against the unholy and wicked attack which had been made upon the purity of the Church of England, and they were there, under God's blessing, to say they would stand to the last against the unholy efforts of those petitioners, and would spare no endeavour, no labour, and no pains rather than see the Church of England brought down to the

very depths of pollution. The sting of the petition presented to the last meeting of the Upper House of Convocation was in the prayer: "That, in view of the wide-spread and increasing use of sacramental confession, your Right Rev. House may consider the advisability of providing for the education, selection, and licensing of duly qualified confessors, in accordance with the provisions of canon law." Such was the petition presented to the Upper House of Convocation of the Southern Province, and he asked the meeting that, supposing such a petition as that had been presented to them—to them collectively or individually—how would they have received it? It would be seen by the official report that this most hateful proposition for the erection of the confessional in the English Church was received, discussed, and deliberated upon by the bishops. The language throughout was soft and delicate, and the worst said was, that this disgusting document was a "serious error" on the part of some clergy, and it was referred to a committee. It was possible to praise a thing with a show of a faint condemnation, and he firmly believed that this thing was not so distasteful to the bishops as it was to nineteen out of every twenty of the British people. Why should the bishops want to deliberate upon such a thing? Was there a man among the bishops who did not know that the very proposal itself was a scandal to Holy Scripture? And for them to take it into deliberation, to question how far confession was consistent or inconsistent with the Rubrics, was an insult. What were the Rubrics? If they were against Holy Scripture, let all the Rubrics go to the wind. The practice asked for was not consistent with the Rubrics, and the bishops knew this. Why did they not at once say, "Away with this foul rag—this pollution of the red one of Babylon?" These bishops were the men who had sworn they would drive away heresy. Why, heresy had driven them away; for in the deliberation on the petition they were mealy-mouthed to a contemptible degree. The discussion was unworthy of reasonable men, and it was more than unworthy of the Episcopate that the whole thing should have had the honour of being "referred to a committee." What was the committee to consider? He wished the Southern Province of Convocation had one bishop in it who was in the Northern—the Bishop of Durham, whose voice alone would have been sufficient to put an end to this thing. When Convocation took such a step as had been taken, it became the duty of the laity to take the matter into their own hands, consorting with such of the clergy as would go with them; and it would be then seen that, whatever might be the opinions of the Episcopate, there were many thousands of the clergy in the Church of England who would not, like these recreants and idolators, bow the knee to Baal. He wrote to the Archbishop of Canterbury that the laity were in great alarm at these propositions; that they turned to their bishops, and requested to know the purpose of the Episcopal Bench in the matter. The Archbishop replied to this communication, that the matter had been considered by the bishops; that they had now gone into their dioceses, and that they would meet early in July. It was not to be wondered at, therefore, if clergy and laity now took the matter into their own hands, and so this meeting was called. He read from the petition to show that the petitioners asked for the re-erection of the canons of the Council of Trent, and he read these canons to show that they would, as he said, lead to the greatest degradation of all who were subjected to them. He alluded to a notorious work on confession, bearing the imprimatur of a Romish Archbishop—a book, he said, he had himself read—and declared that it went so minutely into every sin that those who compiled it must have had actual experience of what they wrote. He warned Englishmen that these were the suggestions that these "priests of the Church of England" desired to make to the sons and daughters of the land, and warmly demanded that it should not be permitted. He read from "Essays on Questions of the Day," and from Michelet's "Priests, Women, and Families"—experiences showing the practices of the priests—passages which evoked excited denunciations. In concluding a speech which occupied more than an hour in delivery, he declared that the people of England would maintain the true principles of the Reformation in all their integrity, honour, and efficiency, and that they would maintain the Church of England while she was true to her allegiance to the Holy Scripture; but if she wavered in her allegiance, if she abandoned the Reformation, then, said his lordship, amid great cheering, let her go, and all the bishops with her. "I say from the bottom of my soul, from my inmost heart, and do you respond to it," concluded his lordship, "perish all things, so that Christ be magnified." (Loud and repeated cheers, the whole assembly rising and cheering again and again.)

Sir T. Chambers, M.P., proposed the following resolution: "That this meeting views with sorrow and indignation the petition

lately presented to the Upper House of Convocation by 483 clergymen of the Church of England, regarding such petition not only as a defiant proclamation of false and Romish doctrine and practice, but also as a most reprehensible attempt to undo the great work of our glorious Reformation, and to bring the Church of England into reunion with the Church of Rome." He stated that a few weeks ago the Archbishop of Canterbury wrote to him to ask him to oppose Mr. Miall's motion. In reply, he told the Archbishop that the danger of the Church of England did not lie in such motions as Mr. Miall had brought forward, but that the great peril of the Church of England was in what he had himself witnessed in a church in a fashionable watering-place in that diocese, and in the fact that 483 clergymen could be found to sign and present such a petition as that. The peril from Mr. Miall was very little, but the peril from this sort of thing was very great; and so it would be seen, if persons in high places did not resist those attempts to make the Protestant Church of England Roman Catholic. Sir Thomas then examined the principles involved in confession, and ably showed the pernicious and unscriptural character of the practice.

The Rev. C. D. Marston, Vicar of St. Paul's, Onslow-square, Brompton, seconded the motion, and maintained that confession was utterly incompatible with the principles of the Church of England. This was introduced as a "Catholic practice," and it would only have been honest to call it Roman Catholic, for such it really was. The movement of thirty-five years ago, he said, had assumed an ugly shape when such a petition could be presented by 483 clergymen of the Church of England. The speaker went on to contradict the assertions in the petition to the bishops relative to what the petitioners declared were the principles of the Church of England, and urged that the bishops should use their power to deal with the unbeneficed among these clergy by withdrawing their licences, and so prevent a large amount of mischief.

The motion was carried amid cheers.

The Rev. J. Bardsley, Rector of Stepney, moved: "That the open attempts now being made to introduce and legalize the Romish doctrine and practice of sacramental and auricular confession and sacerdotal absolution constitute a serious danger to the Church and State of England, and this meeting pledges itself to resist every effort to bring into our Protestant Church practices which are contrary to God's Word, unauthorized by the formularies of the Church, and fatal to the peace and morality of individuals and families."

Mr. C. N. Newdegate seconded the motion in a short speech, and it was carried *nem. con.*

Mr. Inskip proposed the third resolution, which was agreed to, as follows: "That this meeting expresses its strong conviction that it is the duty of the archbishops and bishops to take immediate and active measures for repressing the erroneous practices complained of, and trusts that there will be such an expression of opinion throughout the country as will evidence the determination of the laity no longer to endure practices which imperil the very existence of our Protestant Reformed Church, as well as our civil and religious liberties; and this meeting resolves that copies of these resolutions be sent to the bishops."

The customary vote of thanks brought the meeting to a close.

### THE BISHOPS AND CHURCH DISCIPLINE.

The Council of the Church Association have adopted a series of resolutions with reference to the reply of the Archbishops of Canterbury and York to the memorial inserted in our last (p. 210), in which they say: "It is obvious that a body of persons in the Church banded together, as this minority is, in close union to accomplish its overthrow, is in fact engaged in a conspiracy, which, if it related to the State instead of the Church, would be justly branded as treason. It seems inconceivable that, when the fact of such a conspiracy is known to the guardians and leaders of the Church, they should not feel irresistibly constrained, without a moment's delay or hesitation, to adopt the most effective measures in their power for the removal of those conspirators, whose presence within the walls of the citadel necessarily increases the danger day by day. Yet beyond the expression of entire disapproval of the confessional and a firm determination to do all in their power to discourage it, the Council fail to discover any indication on the part of their Graces or of the bishops of their intention to take active measures for the repression of the great evils complained of. On the contrary, the whole tenour of the Archbishops' reply is to let things alone, and to trust to kindness, gentleness, and moral influence; while it appears to be overlooked that the enemy is openly and actively sapping the foundation and laying a train to blow up the edifice. It is this which fills the Council and the great mass of the unattached laity of the Church with alarm. Neither the Council nor the memorialists ever expected the bishops to undertake

judicial proceedings upon every complaint of violation of the Rubrics, as is assumed in their Graces' letter; but from the answers generally given by their lordships to complaints of grossly illegal acts by the clergy, the complainants are led to suppose that there are no effectual and inexpensive means of repressing such acts within their lordships' power. If it were not for this, it might appear impertinent for the Council to suggest measures that might be effective, and, with God's blessing, avert the imminent peril to which the Church is exposed. A section of this dangerous minority (it is feared not nearly the whole), to the number of 483 clergymen, stand out self-convicted, by having signed the late, and now notorious, petition to the Upper House of Convocation. Half of these clergymen may be dealt with summarily. It is indeed thought by many that to revoke the licence of a curate for the fault of his incumbent would be unjust. It may be so. But when the curate himself commits a treasonable act, it is no ground for not dealing with him that the incumbent is for the moment out of reach. If it should be deemed unreasonable to withdraw the licence of a curate merely on the ground of having signed even such a document as this petition, nothing would be easier than to make official inquiry through the archdeacons as to the practices carried on in all the churches with which the petitioners are connected (indeed, such a step seems imperatively called for); and in all cases where curates are participators in illegal acts to withdraw their licences and inhibit them, and all the other non-beneficed petitioners, from officiating in any diocese, till they have given satisfactory proof of having renounced all Romanizing tendencies. In like manner, all who are incumbents should be inhibited from officiating out of the diocese in which their incumbencies are situate. To permit clergymen to remain in office as accredited ministers of the Church, while notoriously engaged in a conspiracy for its overthrow, is to the Council simply inexplicable. They therefore venture most earnestly and respectfully to urge the archbishops and bishops to rise to the greatness of the emergency. It may prove to be their last opportunity. The Council are persuaded that the common sense of the country will be with the bishops if they act in this decided manner; and they believe that their lordships would thus do much to regain the confidence of the laity, which has of late been grievously shaken; and some hopes may then be entertained that by a new and vigorous line of action the Church would be preserved from the danger to which, by the admission of their lordships, it is now exposed."

### CONFERENCE BETWEEN CHURCHMEN AND NONCONFORMISTS.

An important Conference was held on the 10th ult., at the National Club, of Churchmen and Nonconformists, on the invitation of the Hon. and Rev. E. V. Bligh, Rector of Birling, and the Rev. Dr. Donald Fraser, of the Presbyterian Church. At the earnest solicitation of Lord Ebury and other influential gentlemen, Lord Shaftesbury consented to attend and preside, but on the express understanding that it was not in any sense to initiate a disestablishment movement. His lordship, after taking the chair, made a few introductory remarks to the same effect, but indicating his decided opinion that both Churchmen and Nonconformists could, at the present perilous crisis, find one common ground of united action in resisting the Romanism which was gradually leavening the Established Church, without any adequate resistance on the part of its episcopal rulers. In the course of the conference Lord Shaftesbury urged this bond of union in a way that removed many difficulties, and we believe that we may say without hesitation, that it was due to the influence of his mingled firmness and tact, as well as his practical experience of men and meetings, that a conference between men of such widely divergent opinions became in its issue so practical and harmonious.

The Hon. and Rev. E. V. Bligh having read a paper indicating the aim of the movement, the Rev. Dr. Fraser was called upon to address the meeting, and he was followed by the Rev. William Arthur. The speeches of both these gentlemen were admirable, both in tone and expression. They were each desirous to put aside other questions, and join with true Protestant Churchmen in defence of the Protestant faith as asserted at the glorious Reformation. Mr. Samuel Morley, M.P., and Mr. Holt, M.P., cautiously avoided compromising themselves by uniting with any new association, but expressed the pleasure with which they had attended the conference in order to show their sympathy with the movement. Lord Ebury also spoke as a liberal Churchman. The Rev. J. W. Reeve, Mr. J. Braithwaite, the Rev. O. Skrine, and the Rev. Capel Molyneux also spoke, as did the Rev. Mr. Russell (Congregationalist), besides Dr. Davis, of the Religious Tract Society, and Major Malan.

Previous to the meeting, there was a "suggested basis" printed for consideration, con-

taining five resolutions. At Lord Shaftesbury's suggestion, the difficulties attending the abstract truism and uncomfortable suggestion of the first resolution were set aside—viz., "that it would be a *national* misfortune if the Church of England should become the means of restoring Roman Catholicism in this country." With reference to the proposals to reform Convocation, he thought it would be a very inadequate attempt, although for his own part he would be quite ready, from all he had seen of its working, to improve it away from the face of the earth. But he pointed out in forcible terms that, as subjects of this realm of England, all Nonconformists have as good a right as Churchmen to protest against a great national institution like the Church of England, with its vast revenues, being unlawfully perverted into an engine for the restoration of Popery. The first resolution having therefore been got rid of, the next resolution was adopted unanimously: "That Nonconformists as well as Churchmen have the right to insist that the Church of England, while it exists as an Establishment, shall exist only as a Protestant institution."

The third resolution was also rejected as calculated only to embarrass the movement and introduce discord. It was as follows: "That, as the legal position of the Church of England rests upon the Acts of Uniformity, passed in the era of civil and religious strife, more than two centuries ago, it is essential that these acts should be modified."

The next resolution was adopted—viz.: "That a wise and judicious revision of the formularies of the Church of England, as fixed by the Acts of Uniformity, is chiefly needed in order to take away the alleged support which Ritualism finds in those formularies, and to promote more friendly relations with those non-episcopal bodies which accept the great leading doctrines of the Protestant Reformation."

The final resolution was also adopted: "That some common action is desirable, in order to bring public opinion to bear upon the Legislature for the accomplishment of these objects."

The mode of giving this resolution a practical turn was next debated, and Lord Shaftesbury strongly objected to any attempt to form a new association. He remarked that his consent to co-operate with the movement connected with the recent Conference in Cannon-street had been contingent on its restricting itself to a united movement for Church reform, without interfering with existing associations; and on the same principle on the present occasion he should counsel that the best and safest mode of securing "common action" was only to appoint "a Vigilance Committee." This suggestion was agreed to, and on the motion of Lord Ebury, seconded by the Rev. Charles Layard, a joint committee was named of Churchmen and Nonconformists.

Lord Shaftesbury remarked that he regarded this united movement as one likely to prove an epoch in the religious history of this country; and the general feeling of those who were present induces the hope that, under the blessing of God, which was earnestly invoked on this Conference, the results may be very beneficial.

# Monthly Survey of Missions.

### SYRIA.

Dr. Jessup reports twenty-eight as received to the church at Beyrout during the last year—a larger number than in any previous year of the mission's history. The average Sabbath congregation is from 450 to 500, and the Sabbath-school, numbering from 300 to 400, is full of energy and work. Mr. Bird writes, "The light is surely spreading in this land" (Syria).

### INDIA.

The Rev. John Scudder, of the American Reformed Church Mission at Arcot, after strongly urging the sending of reinforcements immediately, as otherwise the existence of the mission is in danger, goes on to say: "The Lord is blessing us in our work. The increase of last year far surpasses anything we have hitherto had, and there is every prospect that the work will continue to spread. The seed sown for the last nineteen years is germinating, but, alas! we have not sufficient labourers to cultivate the field and reap the harvest. It was my privilege, in the month of March, to baptize twelve persons, five adults and seven children, residents of Erantangle, one of our out-stations, and on last Sabbath to baptize eight more, four adults and four children, who reside in two other out-stations connected with Arcot; and others are asking for baptism. Thus is the Lord blessing the work. Will

the Church allow the harvest to be lost for the want of labourers? I must stop now. We are in the midst of our hottest weather. The mercury stands at 100° in the shade, and would in my room where I am writing if I should open the windows and doors. I can manage to keep it down two or three degrees by keeping well shut up."

The labours of Mr. Taylor, the American evangelist, in Bombay, have been the subject of much discussion of late in the press of that city. The *Bombay Guardian* says: "Our contemporaries sometimes favour us with articles explanatory of what they call the failure of missions, the powerlessness of the pulpit, etc., referring in terms by no means flattering to the love of money, comfort, position, in those who preach the Gospel. From the strains of their remarks one would infer that they would be enraptured to see a man against whom no trace of this feeling can be alleged. When a man comes whose life in all particulars embodies a complete disdain of these things, they are more bitter against him than they ever were against any. But 'wisdom is justified of her children.'" The Bombay correspondent of the *Pioneer* says: "I have thought it a little characteristic of peculiar British narrowness, which feeds our national conceit, that the achievements of Mr. Taylor, as mere matters of pluck, enterprise, and skill in his line of life, which is essentially an adventurous and stirring one, should be so little known or understood. Henry Kingsley, who, with all his faults of extravagance and oddity, is a novelist of no mean power, quotes Mr. Taylor with admiration in one of his recent novels; but Mr. Kingsley has travelled and shaken off some of the insular rust. An English clergyman, compiling a book on the pulpit, recently published, quotes largely from Mr. Taylor, long extracts from whose discourses rub shoulders with morsels of Augustine, Jeremy Taylor, and Bossuet."

### BURMAH.

The report of the Burmese Baptist Missionary Convention for the last year gives some interesting facts respecting the Christian work among the Burmese, Karens, and Shans. The statistics show that there are 18,546 baptized Christians in 356 churches, with 82 ordained and 329 unordained preachers. There are 85 schools with 4,874 pupils, some of them in a theological college. The annual contributions, chiefly of the Sgau Karens, amounted to the large sum of 5,000*l*. The number baptized during the year was 777.

### JAPAN.

We hear from Japan of the liberation of professing Christians from a long imprisonment, and of the abolition, by authority, of every form of idolatry. A letter received thence says: "The other day, an edict went forth that every idol was to be brought down; and all the idols have accordingly been taken down from their standing-places, and any man who worships an idol in Japan in future is to be punished." The writer concludes by saying: "What is left is an abstract idea, and there is Japan ready now for the teaching of dogmatic truth." We await the confirmation of the statement and the arrival of further information from a country in which the whole civilized world feels a deep and lively interest.

### MADAGASCAR.

The Rev. Dr. Mullens and the Rev. J. Pillans are now on their way to Madagascar, whither they have been deputed by the directors of the London Missionary Society, who have desired to strengthen the hands of the missionaries of the island, many of whom are young men, and of the native pastors, who have been for the most part but a short time withdrawn from the influences of heathenism, and who not unnaturally feel considerable difficulty in having to face such novel circumstances as are presented by the general desire recently manifested in favour of Christian profession. A day or two previous to their departure, the directors of the society took their farewell of the deputation. Earnest prayer was offered for their safety and guidance.

### WESTERN AFRICA.

The Rev. S. H. Edgerley describes a journey which he has recently taken into the interior of Western Africa, beyond Old Calabar, towards the valley of the Niger. Adverting to some of the incidents which occurred to him and his companions among a people little known to the civilized world, he says: "On the evening of our arrival in Uyanga, the king summoned a meeting of *everybody*, 'to hear what the white men have to say.' Shortly after sunset the people began to crowd into the public square before and around the egbo house. The king and chiefs met in the egbo house, and the rest from the towns in the open square. It was by far the largest turn-out we had seen since we left Calabar. The king sat on his clay erection, covered with skins, in the centre of the building, we immediately on his left, and the chiefs seemingly near to or far from him, according to rank or seniority. In front of

him, and clear of the skin on which his feet rested, squatted several youths—likely the future great men of the tribe. Several oil-lamps blazed in front of the king—the only light the audience had by which to see and be seen. Within our honoured circle we were not crowded, yet we had no room to spare; but beyond a few feet from the radius of the king's seat the people were packed like herrings in a barrel, and outside the endeavour of each was to get as close as possible to us. Curiosity was stamped on every countenance, fear on none, and gratification on that of the king. He received us into the house very courteously, shook our hands, hoped we were well, and showed us our seats; then commanding silence, he told us the people were glad to see us, and would be glad to hear what we had got to say. This being the intimation for us to begin, according to arrangement, I spoke first, told them we came neither for war nor trade, but in peace, and to establish friendship and give information. We all spoke more or less, Ukpabio and I most, about God and man, sin and a Saviour, life and death, time and eternity. This was the first time Jesus was ever proclaimed in the place; few had seen white people before. We knew we would not be long among them, and therefore we were anxious to tell them as much of truth as possible. All listened attentively, but some seemed disappointed that we had not come to open trade with them. We spoke a long time, but could not enter deeply into any subject, lest the variety of the subject should confuse their minds. We were obliged to give them only the 'first principles' in the simplest forms, and to do so over and over again in different connections at each repetition. The king gave us good help by repeating what we said, though he slipped once or twice. His slips did good rather than harm, for his chiefs corrected him every time, showing that they understood what had been said; and by their corrections they attracted greater attention from the crowd, and impressed the subject more upon the minds of all. We concluded with prayer, first telling them what prayer was, and its why and how. They all knew what prayer was; but the quiet reverential manner in which our petitions were expressed, and *on their behalf*, seemed new to them, but still they remained quiet to the last. After prayer we told them that we had intended giving them two days, but that having already been longer on our way than we originally intended, we must leave early on the morrow. This intimation was not acceptable to the people; for while we were preparing our quarters for the night, the king sent a request that, seeing they had waited for us ever since they had a town, they hoped we would stay eight days at least among them; and besides, he had sent to call all the Uyanga people to come to see us, and if we did not wait they would be much disappointed."

The General Superintendent of Wesleyan Missions on the Cape Coast District writes: "I entertain no fear whatever as to the Ashantis reaching the coast; but their unexpected and unprovoked invasion of the Protectorate has been so far exceedingly damaging to Christianity and commerce. We hope for a speedy termination of this lamentable outbreak; and whilst our prayers are offered day by day in order thereto, we would ask an interest in the supplications of our churches at home, so that out of an apparent evil permanent good may be educed."

### MEXICO.

A native Protestant minister recently baptized a child in the town of Capuhac. He was afterwards attacked in the street by a mob of Romanists, who struck him to the ground with a club. As he lay prostrate one of the assailants raised a dagger and struck at his breast. The blow was arrested by a friend, who was struck with him, so that it only tore through his coat; but his friend who saved him was turned upon and instantly killed on the spot. Three other Protestants were severely wounded. The native minister, with his wife, four children, and his little flock of about a dozen persons, have all fled, and are wandering about, not daring to return to their homes.

### POLYNESIA.

The following particulars regarding the wreck of the Dayspring mission vessel on a reef in Aneityum Harbour (New Hebrides), are taken from an account written by the Rev. John Inglis, of Aneityum. The Rev. Dr. Steel, in transmitting the account for publication, says that the huricane was very violent in other parts of the group. The following are extracts: "I am sorry to inform you that the Dayspring is lying a total wreck at the mouth of Aneityum Harbour, having been driven ashore on the 6th instant [January] during one of the most terrific hurricanes that ever passed over this island—at least, since any white man lived on it. No lives were lost; but for several hours those on board, about thirty souls in all—there being a number of native passengers in the vessel—were in imminent peril. The

Dayspring had come to anchor in Aneityum Harbour at noon on Friday, the 3rd instant, and all arrangements were made for her sailing on the Tuesday morning following. About four o'clock on Monday morning the wind blew with such irresistible violence that both anchors were started, and the vessel, dragging her chains and anchors, ran out of the harbour as if she had been a mail steamer going at full speed. She was all but clear of the harbour, and out to the open sea, where she would have been safe, when the wind suddenly veering, or a cross sea coming up, or both, she was struck with such force on the broadside as, notwithstanding the breadth of her beam, all but capsized her; a tremendous sea at the same time, bearing her along, pitched her right up on the edge of the reef. Here she was exposed to the full force of the breakers; and had she remained in that situation, the probability is that she would soon have gone to pieces, and everybody on board have perished. But a second tremendous sea came on, lifted her up, and carried her a considerable way on to the reef—as far, indeed, as the chains would permit, the anchors being caught by the coral. As soon as daylight enabled the sailors to see, they cut down the foremast, fearing lest the working of the mast would have split up the vessel. When the rain, mist, and spray had so far cleared off as that the vessel could be seen from the Mission-house, flags of distress were observed flying, and men were noticed perched on the rigging. The ship's boats were smashed, and the people on board had no means of escape. But the storm rapidly subsided, and as soon as it was all safe to go out to the vessel, Mr. Joseph Underwood, of the whaling establishment on Inyeny, went out with his boat to render what assistance he could. Manura, a Tahitian, belonging to the other whaling establishment, also went out in his boat; and Mr. F. A. Campbell, a young gentleman, son of the Rev. A. C. Campbell, of Geelong—who was a passenger in the Dayspring, but who had gone ashore when the vessel came into harbour—went out with Mr. Murray's boat. All on board—men, women, and children—were got safely on shore. As fine weather set in, and as the vessel was only in four feet of water, the passengers and those connected with the vessel saved the most of their personal effects, though considerably damaged. The most of the ship's provisions were also saved, though some were a good deal injured; sails, ropes, and most of the things belonging to the ship were also got ashore. After this, a jury of three ship's carpenters held a survey of the vessel; they pronounced her to be a total wreck, and recommended her to be sold without delay. She was accordingly sold for the benefit of the insurance, but realized only 38*l*.

The Rev. J. G. Paton, of the New Hebrides, states that, although labouring to overcome many difficulties from heathen degradation and opposition, and many more difficulties, and greater by far, arising from the shocking sayings and doings of the slavers, yet at every station the mission is making gratifying progress. "On Aniwa," he writes, "our work moves on quietly. The whole population profess Christianity, although, alas! with very many it is nothing but the name. Heathen practices, so far as we know, have all been given up, and it is popular to attend church, and the means of grace. But, thank God, a considerable number manifest a deep interest in spiritual things. Thirty members have been admitted to the church; three of them have died, we hope in Jesus, and twelve are now attending my communicants' class. At Santo, a Queensland brigantine, and another vessel, names of both concealed, and a third under Capt. Howell, all advised the natives to burn the Mission-house, kill the missionary, and get possession of any property he had in his cellar; after which a portion of the heathen tried it twice, but, by God's restraining power, failed in courage to carry out their purpose. Nine women and ten men were lately got on board of them for trading purposes, and were induced to go below, when the hatches were fastened down till they were made fast and carried off, which caused the missionary much trouble and danger; indeed, they have constant trials and dangers arising from the sinful conduct of those who sail in such vessels. We have seen eight slavers this voyage; four of them crowded with natives for Queensland and Fiji. From one a young Tanna woman leaped and swam for the Dayspring, preferring escape or death in the attempt to the horrid abuse she was receiving from the white men on board the slaver La Mara. They followed her in a boat, but as she did not reach our vessel, she must have been eaten by sharks or got exhausted and sunk. From all I have heard and seen during this voyage I am convinced that as yet there is no improvement in this revolting trade, and I do not believe it ever can be improved. It must be suppressed, but I fear this will not take place till a few more of us have fallen, like Bishop Pattison, Mr. Atkin, and J. D. Gordon, in revenge for its outrages."

# Evangelical Alliance.

## CONFERENCE OF CHRISTIANS OF ALL NATIONS AT NEW YORK, OCTOBER 2—12, 1873.

PROGRAMMES of arrangement and all needful information concerning the approaching Conference may be had on application to the Secretaries of the British Organization, 7, Adam-street, Strand, London.

It is necessary that the names of persons residing in Great Britain, who intend to be present, and to avail themselves of the hospitality of our American friends, be communicated to the Secretaries, that, after acceptance by the British Committee, they may as early as possible be transmitted to New York.

Delegates, on their arrival in New York, should report themselves to the Secretary of the American Evangelical Alliance, the Rev. Dr. Chapin, 38, Bible House (Eighth-street, Fourth Avenue), from whom they will receive their cards of allocation for the session of Conference, and other information.

## THOUGHTS ON THE UNITY OF THE CHURCH, AND CHRISTIAN OBLIGATION RESPECTING IT.

THE Jews were God's people by natural birth, as children of Abraham.* Christians are God's people on a different principle. They become his by adoption, being born of God by the power of the Holy Ghost; and, by that same power, they are brought into living *union* with Christ, as the Head of the Church. This union is real and actual, so that *that* which is true of him as the head is true also of those who are united to him. The children of God are thus brought into a new and peculiar relationship to Christ, and to one another. They are made one with him as members of "*his body*." He is the Head: they are the members. "He is the Head of *the body*, THE CHURCH" (Col. i. 18), and they, as constituting his body, are members one of another. Thus it is written in Eph. iv. 4, "There is *one body* and *one Spirit*." And again, in 1 Cor. xii. 13, "By one Spirit *are we all baptized into one body*." This takes place when we believe on Christ, and are, through faith, by the power of the Holy Ghost, united to *him*. This oneness is a Divine verity. It rests upon the testimony of the Word of God. It is a fact revealed to faith. To say, I do not understand it, and therefore do not receive it, is unbelief. This corporate oneness of *the Church* is not the work of man, but of God. Recognized or not, it is true of all believers—of those who know nothing of the "one body," as of those who are instructed in this truth. No Church action introduces a person into it, or shuts a person out of it, though, for a time, a believer may be separated from the fellowship of the Church. The inspired illustration of this corporate oneness, into which we are baptized by the one Spirit, is that of the human body; and by picturing to us the various offices and functions of the members of the body, the Lord would teach us our relationships and responsibilities one towards another. The members of the natural body are many, and diverse in their operations, but they are constituent parts of one whole. So also with the members of "the body of Christ." (1 Cor. xii. 27.) They have each a separate individuality: each has a distinct place in relationship to his fellows: each has his special gifts or faculties, and each his peculiar functions to perform; yet are they but parts of one united whole. We are not, therefore, to regard ourselves as so many isolated individuals; but as in the natural body the various parts are united by joints and ligaments, by which mutual support is furnished, and nourishment conveyed through different channels to the most minute and distant parts of the system, so, in the mystical body of Christ, the members are "fitly joined together and compacted by that which every joint supplieth," each having its peculiar office and use, and giving and receiving nourishment and support; so that the whole body, built up and strengthened "according to the effectual working in the measure of every part," "increaseth with the increase of God."

Now this truth is not to be held merely as an abstract proposition, but in connection with other truths, and truths of a practical bearing; for, as it is the "one Spirit" which forms and dwells in the body, and which actuates and binds together all the members of the

* We are here speaking of them only in their *national* relationship to God.

"*one body*," and which would produce and maintain harmonious movement in every part, so we are exhorted to *endeavour* "*to keep the unity of the Spirit in the bond of peace.*" What, then, is this "*unity*" which we are exhorted to keep? It is not that *essential* oneness which all the members of the mystical body of Christ have one with another, by virtue of their individual vital union with him—a oneness which already exists as the result of God's newly-creative power in constituting the Church what it is. But, according to our measure of light upon the subject, it is that *living, practical, manifest* unity and harmony which the indwelling Spirit would produce, if allowed to work in unhindered power, in the members of the body. And because it is *the Spirit* which is the source of this unity, and the power by which it is maintained, it is called "*the unity of the Spirit.*" Thus the unity of the Spirit is our *practical outward* unity and agreement, corresponding to our *essential* and *absolute* oneness in Christ. It is the effect of the rule of one mind and one will—the mind and will of Christ, who is *Head* over his own body, and who, by his own Spirit, would rule and govern the several members of that body, and keep them in harmonious co-operation and manifested unity. How is this unity of the Spirit *to be kept?* "In the bond of *peace.*" "Have peace one with another," saith the Lord Jesus. If the members do not agree, but fall out by the way, there is a *practical* denial of that unity which essentially exists, and which *ought to be manifested.* To keep the unity of the Spirit "*in the bond of peace,*" is to make manifest *in our conduct* that oneness which is ours in Christ; and this can only be done by the exercise of those graces which are specially enjoined—"lowliness and meekness, with long-suffering, forbearing one another in love."

We fall short in obedience to Christ, if we do not "*endeavour*" to manifest unity. There may be, and there actually exists, considerable diversity of opinions amongst the members of the body; but this diversity, while it furnishes an occasion for loving forbearance, and for meekness in instructing one another, does not touch their oneness in Christ, nor should it be allowed to interrupt their fellowship in him. Many overlook this truth, and contend for an outward *uniformity*, even where there is no real *unity.* It is insisting on *uniformity*, where God has permitted *liberty*, and expressly forbidden us to judge one another, which is the great hindrance to *the manifestation of unity.* It is God's will that there should "be no schism in the body." We must not make that *two* which God has made *one.* If we make division where the Spirit of God would produce unity, we grieve him, and *so far* rend the body of Christ. If, without scriptural authority, we separate a number of believers from our communion, it is we who make the schism, and not they whom we separate.

Strifes, divisions, and sects,* enumerated by the Apostle amongst "the works of the flesh," form a dark page in the history of the Church. God is one, and God is acting on the principle of oneness. Christ died "that he might gather together *in one* the children of God, which are scattered abroad." (John xi. 52.) He prayed "that they all may be one"—manifestly one, "*that the world may believe*" in his divine mission. (John xvii. 21.) The Apostle beseeches "by the name of our Lord Jesus Christ" "that there be *no divisions among*" us. (1 Cor. i. 10.) Schism is condemned. (1 Cor. xii. 25.) Divisions are denounced as a proof of carnality (1 Cor. iii. 3.); and those who "cause" them we are enjoined to mark and avoid. (Rom. xvi. 17.) Why all this reiterated instruction on the same point? Is it not to impress our minds with its importance? Is it not to imbue us thoroughly with the spirit of unity? Is it not to counteract the foreknown evil tendency to divisions? Is it not to teach us how pleasing it is to the Father's heart to see his children walk in fellowship and love? But what use have we made of this teaching? Have we received it *as from the Lord?* Have our hearts been drawn out in love and sympathy to all the scattered family of God? Have we been acting on the divine principle, that whatever gift we have received is conferred upon us, not for a party, but for the common good; πρὸς τὸ συμφέρον. (1 Cor. xii. 7.); and have we, therefore, been seeking to use it for the edification of the Church at large? Have we been "*earnestly striving*" Σπουδάζοντες. (for, observe, that is the force of the word) to "keep the unity of the Spirit," and to manifest our oneness with our fellow-members in the body of Christ? O Lord, enlarge our narrow hearts. Make us ashamed of ourselves, to have known so much of grace, and to have shown so little towards

* See Gal. v. 20. The word here rendered "seditions," is the same word translated "*divisions*" in Rom. xvi. 17 and 1 Cor. iii. 3. The word "heresies" which immediately follows, is the same word as is in five other places rendered *sects.* (See Acts v. 17; xv. 5; xxiv. 5, &c.) Thus what are here condemned by the Spirit of God as "works of the flesh" are "*divisions*" leading to the forming of "*sects or parties.*"

our fellows. Humble us at Thy feet, and give us the sympathies of the heart of Christ in caring for all his members, whom he would "nourish and cherish as his own flesh." If we do not recognize the principle of the "*one body*," and act on it, we are not acting in harmony with the teaching and leading of the Spirit of God. Our fellowship in Christ should, in principle, be co-extensive with the extent of "the body," unless, indeed, in accordance with the Word and in faithfulness to Christ, we exclude any, as we are bound to do, on account of their holding unsound doctrine, or for ungodly practice. But if we exclude any without a warrant from the Word, our acting is "in the flesh," and "not in the Spirit." Every believer is equally a member of this one body. There is not one who is more a member thereof than another; and every member should be dear to us, because dear to Christ. We are already united one to another by a divine and everlasting bond, and no one is to say to his fellow, because he may occupy a different and perhaps less conspicuous place, "I have no need of thee." (1 Cor. xii. 21.) The effect of the knowledge of this truth should be to deliver us from sectarianism and isolation, and to lead us to look upon the Church of God on earth *as He looks upon it*. Being thus taught and led of the Spirit, our sympathies would no longer be shut up within the narrow bounds of denominational enclosures, but flow forth to every member of the body, whoever he may be, or whatever position he may occupy.

How remarkable it is that in the Epistle to the Ephesians, after unfolding the highest glories and privileges which God can bestow upon us, the first precept which the Spirit enjoins is not as to some service to be performed *for the Lord*, but as to *our behaviour towards each other!* Why is this? Is it not to show us that it is on the *passive graces* God sets the highest value, and that it is in these respects that even the most deeply taught of his saints are most liable to fail? If this be so, brethren, let us test ourselves faithfully by this divine standard, and ask ourselves, as in God's presence, has our behaviour, one to another, been marked by *lowliness*—by "ALL LOWLINESS," and "MEEKNESS," and "LONG-SUFFERING," and "FORBEARANCE," and "LOVE"? (Eph. iv. 2, 3.) Do we set the same value on these graces as the Lord sets upon them? and do we really believe that all zeal for the Lord's glory, unless conducted in this meek and lowly spirit, would, if weighed in the balances, be "found wanting"? How strongly the rights of conscience and Christian liberty are vindicated in the 14th chapter of Romans! *There* Christian liberty is treated as a question affecting the Lordship of Christ. *There* the invasion of that liberty is treated as an invasion of the prerogatives of Christ. "Who art thou that judgest another man's servant? to his master he standeth or falleth." And the recognition of this principle is further enforced by an appeal to the judgment-seat of Christ, where each shall have to give account. But on the other hand, he who asserts and exercises his liberty to the offending of his brother, is rebuked for not walking "*according to charity*"—(see margin)—not walking according to that love which should lead us to be willing even to lay down our lives for the brethren. How much is involved in the prayer of the Apostle that we might be "like-minded one towards another, *after the example of Christ*," who, when erring Peter had denied him, broke his heart *with a look of love!* From that beautiful picture (Rom. xiv.) we learn that, being so compassed about with infirmities, and having attained to very different degrees of scriptural knowledge and spiritual experience, differences of judgment, within certain limits, should be no interruption to fellowship amongst God's children. It is not such differences which hinder fellowship and break the unity of the Spirit, but the determination not to tolerate them.

May the Lord give his people grace to cherish a generous and loving spirit one towards another, and make us more desirous of confessing our own faults and failings than of detecting those of our brethren!

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## PROCEEDINGS OF THE COUNCIL.

The monthly meeting of Council was held on Monday, July 7; the Right Hon. Lord Ebury (President) in the chair. After reading the Scriptures, prayer was offered, and the minutes of the previous meeting were read and approved.

### NEW MEMBERS.

The following persons were unanimously admitted to membership: James Chapman, Esq.; Thomas W. Freston, Esq.; James Scarlett, Esq.; Thomas J. Pearson, Esq.; Theodore Crewdson, Esq.; Dugald Macfie, Esq.; James Sinclair, Esq.; Robert D. Fowler, Esq.; Herbert Phillips, Esq., all of Manchester; Thomas Moscrop, Esq.; Thomas Walker, Esq.; Joseph Marsden, Esq., of

Bolton; J. H. Levantin, Esq., J.P.; Rev. J. Patterson; Rev. James Donnelly; Rev. T. A. McKee; Rev. R. C. McCheyne; L. F. S. Maberly, Esq., of Dublin; Edward Cooke, Esq., Oldham; Rev. William Wallace, Venice; John McDiamid, Esq.; Mr. C. E. Dixon; B. F. Babcock, Esq.; and Miss Pickering, of Liverpool.

MEMBERS OF COUNCIL.

John Rylands, Esq., of Manchester, and Henry Wright, Esq., of London, nominated at the last ordinary meeting, were unanimously elected members of this Council.

NEW YORK CONFERENCE.

The Rev. Dr. Schaff, from New York, and G. H. Stuart, Esq., from Philadelphia, delegated by the American Alliance to visit Europe in the interests of the General Conference to be held in New York, were introduced to the meeting.

The Chairman having greeted our brethren in the name of the Council, and cordially welcomed them, Dr. Schaff and Mr. Stuart addressed the members present, giving an interesting account of the arrangements for the approaching Conference, the meetings that would be held, and the entertainments provided for the visitors in various cities; among others, a reception in Washington is expected to be given by the President of the United States. Also that it was proposed to offer to all delegates free railway tickets from New York to Niagara and back, and tickets at greatly reduced fares on the various railways throughout the United States. Mr. Stuart dwelt on the important results in the interests of peace and of evangelical religion which might be expected to result from the Conference, and made an earnest appeal to gentlemen of high position and Christian influence to accept the invitation to be present on this occasion.

The Chairman thanked the deputation, and expressed, on behalf of all present, their satisfaction at hearing the gratifying statements just made. His lordship expressed his deep regret that, notwithstanding his great desire to attend the Conference, circumstances rendered him unable to do so.

The following resolution, moved by Lord Alfred S. Churchill, and seconded by John Finch, Esq., was unanimously adopted: "The Council of the British Organization of the Evangelical Alliance cordially welcome among them their esteemed brethren recently arrived in this country, commissioned from the New York Committee of the American Alliance. The Council have heard with great satisfaction of the arrangements and encouraging progress made by the General Conference of Christians of all nations, to be held in that city. They assure their brethren of their hearty desire to co-operate with them in promoting its success, and also of the deep interest felt by Christians generally in the proposed convention, as one likely to subserve the highest international and religious interests. The Council offer to their American brethren present, and through them to the members of the Evangelical Alliance in the United States, their Christian and fraternal salutations, earnestly praying that the approaching Conference may be an occasion for hallowed intercourse and brotherly fellowship among Christians of various countries long to be remembered, and, by God's blessing, be instrumental in promoting the cause of truth and extending the kingdom of our Lord Jesus Christ throughout the world."

VIENNA.

The Secretary read a circular letter from M. Theodore Necker, the President of the Genevese Committee of the Evangelical Alliance, addressed to the Alliance Committees, communicating that at a meeting of delegates from the Committees of the French Branch, held at Neuchâtel, it was resolved to promote the holding of meetings of the Evangelical Alliance at Vienna during the Universal Exhibition; and that on the 15th of this month it had been proposed to hold meetings for fraternal fellowship, united prayer, and conference in the great interests of the Gospel in various countries. The approbation and support of the various branches of the Alliance were earnestly solicited.

Moved by Lord Alfred S. Churchill, and seconded by Dr. Davis: "That the Council, warmly approving of the proposed meetings in Vienna at the present time, when the Universal Exhibition is being held, request their Secretary to proceed to that city to attend the Conference on behalf of the British Organization of the Alliance; and that he be further requested to bring before the attention of that assembly the General Conference to be held in New York, and, as far as possible, to promote its objects."

In the hope of shortly obtaining a more detailed account of the meeting of the Evangelical Alliance, held at Vienna on July 15 (*Evan. Chris.*, July, p. 220) we translate from the Vienna *Fremdenblatt*, for July 16, the following notice: "The Evangelical Alliance, taking advantage of the presence of Christians from various countries at the Exhibition, held, yesterday, a meeting in the large hall of the Industrial Society. Mr. Necker,

Chairman of the Alliance Committee of Geneva, opened the meeting by a short and able address. He was followed by Professor D. Szeberini, who ended his speech with a fervent prayer for his Majesty the Emperor. Prayers in German, French, and English, interspersed with hymns, expressly printed for the occasion in the above three languages, occupied the rest of the time set apart for the devotional exercises. D. Szeberini then delivered a very able address on the subject, 'How can the different Churches of the Reformation be united by general co-operation in works of Christian charity and philanthropy as an expression of their common faith?' A very lively discussion followed, in which Dr. Schmidt (Stuttgard), Eidenbenz (Zürich), Necker (Geneva), Fricke (Leipsic), Millard (England), and Dubois (Geneva) took part. The wish was expressed, that the General Conference of the Evangelical Alliance, about to be held in New York, should take this subject into consideration and open a correspondence with the Central Committee of the Gustavus Adolphus Society. In the evening, at 7 o'clock, another meeting was held. The Rev. Prof. D. Fricke gave an address on the character and extent of the doctrinal principles held in common by all Evangelical Churches. The *Fremdenblatt* adds, that the attendance was more numerous than was expected; German and French ladies being largely represented. The success of these interesting polyglot religious meetings on Austrian territory is mostly due to the zeal and efforts of Mr. Necker (Geneva) and Pastor Dubois, of Vienna."

### THE SHAH OF PERSIA.

The Secretary reported that, pursuant to resolution of last meeting, he had communicated with the Persian Minister, and solicited permission for a deputation from this Council to present an address to his Majesty the Shah of Persia, whilst on a visit to this country.

The Minister having communicated his Majesty's consent to receive a deputation of four persons at Buckingham Palace, on Monday, June 30, the following members of Council were received by the Shah: The President, Lord Ebury; the Treasurer, Mr. John Finch; Honorary Secretary, Rev. Donald Fraser, D.D.; and the Secretary; when the following address was presented and graciously received. Sir Henry Rawlinson announced his Majesty's intention to forward the reply.

*Address of the Council of the British Organization of the Evangelical Alliance.*

To His Imperial Majesty the Shah:

May it please your Majesty,—The Council of the British Organization of the Evangelical Alliance, a society composed of Christians of various denominations in the United Kingdom and in foreign countries, gladly embrace this opportunity to offer to your Imperial Majesty their tribute of unfeigned respect.

In common with all classes of our fellow-subjects, we received with sincere pleasure the intelligence of your Majesty's intended visit to this country, and we offer our thanks to Almighty God for his protection vouchsafed to your Majesty during the long journey which has been so wisely and auspiciously undertaken.

As members of the Church of Christ, we feel ourselves associated in heart with all our fellow-believers, whether in joy or in sorrow, and in whatever country they may by Divine Providence be placed. We therefore remember, with feelings of liveliest gratitude, your Majesty's kindness a few years since, when we pleaded for the protection of the Nestorian Christians dwelling in a portion of your Majesty's dominions. Your Majesty's gracious reply, accompanied by an act of royal bounty to aid them to erect for themselves a building in which they might worship God after the manner of their forefathers, afforded us a most gratifying proof of your Majesty's desire to protect all classes of your subjects from oppression and outrage, as well as of your Majesty's respect for conscience and the liberty of religious worship.

In respectfully soliciting your Majesty's continued protection of this Christian community, we would lay a humble request before you that the toleration granted by your Imperial favour may distinguish the laws and administration of your Majesty's Government. We do this the more freely, and with the greater hope, because your Majesty, in visiting the Western nations, will have perceived, in common with the most enlightened rulers, that religious liberty is not only compatible with civil obedience and sound morality, but that it co-exists with the social progress, the most affectionate loyalty, and the highest civilization of the nations.

We earnestly hope that your Majesty's visit will cement and strengthen those friendly international relations which are among the best omens of enduring peace and of advancing prosperity.

We pray that your Majesty may long enjoy much personal happiness, with the best blessings our Heavenly Father can bestow.

(Signed on behalf of the British Organization of the Evangelical Alliance.)

The following reply from the Persian Minister has since been received :—

"Buckingham Palace, July 5, 1873.

"I am commanded by the Shah to acknowledge the receipt of your address, praying for his Majesty's continued protection of the Nestorian community, and that toleration may distinguish the laws and administration of his Majesty's Government.

"His Majesty is pleased to think that such toleration is already universal in Persia; no one, whether Christian or Jew or Parsee, being subjected to persecution or ill-treatment on account of his religion. His Majesty will continue in this course of even-handed justice, regarding all classes of his subjects with equal care and solicitude.

"His Majesty is gratified by the expression of your good wishes.

(Signed) "MALCOM.

"To the President of the Evangelical Alliance."

### VISITATION OF THE PROVINCES.

The Secretary reported that he had recently visited the towns of Bolton, Bradford, and Liverpool, for the Alliance, and that the liveliest interest had been expressed in the objects and works of the society. In Liverpool a drawing-room meeting was held in the house, at the kind invitation of Mr. and Mrs. John Houghton, Sandfield-park, which was largely attended.

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## PERSIA.

The following interesting communication from the Rev. G. H. Coan, American Missionary to the Nestorians, has just been received :—

Oroomiah, June 13, 1873.

My dear Brother,—Your kind favour of Nov. 20, 1872, reached me in January following. My apology for apparent neglect is the great pressure of labour which has fallen on me in the absence of associates in America.

We have a large number of Nestorian helpers scattered over the plains of Ayerbajan and the mountains of Kurdistan, who need much supervision and care in order to render them efficient labourers in Christ's vineyard. Twice a-year their three *cnooshyas*, or presbyteries, or associations, as you please, meet. These six gatherings require much time and preparation on the part of the missionary in order to their being productive of the greatest good. At such times reports are made from all the churches and congregations of the field under immediate care of each *cnooshya*; papers are read on matters of paramount importance, and discussed, on which committees report and sum up the results in resolutions to be adopted. The reports made in our last spring *cnooshyas* showed an average attendance upon the preached word on the Sabbath of about 4,000; under Sunday-school instruction nearly 2,000. Evening meetings had been held at least three times a-week, and in many places every evening of the week. The Week of Prayer was generally observed, and with precious results in many places. About 1,000 children have been under daily instruction in our village schools, which may be called Bible schools, or parochial schools. There have been contributed, the past year, for the support of schools, pastors, and preachers, not far from 1,000 dols. The number received on profession of their faith in Christ has been small, but 56 were reported as proposed for admission. This report did not include the Mountain department. There has been progress made in the line of self-support, and several of the churches are now self-sustaining.

There are many exceedingly interesting facts which might be mentioned connected with our efforts for the Mussulman population. God's dear children in Europe and America have nobly sent aid to the starving of all classes. Thank God, there is no longer a famine for the bread which perishes; though thousands have been reduced from comfort to poverty and want, and the hand continues to be stretched out for charity. We hired quarters near us, where we have for many months fed hundreds daily. Before giving bread, a few words from the Gospels have been read and expounded, prayer offered, and then the distribution of food. Several have died calling on Jesus, and many have been wonderfully affected by the story of Jesus' love. We have now, for the first time, a small school for Mussulman girls. We watch with interest to see whereunto this will grow.

We have much with which to contend; but God is on our side, and his cause will triumph. We pray that the visit of the Shah to Europe will result in great good. Would that he would be graciously pleased to grant religious toleration to his subjects, thousands of whom would receive openly Christ the Saviour but for fear of the death penalty which hangs over them. The noble efforts put forth by the Evangelical Alliance for religious liberty have done much to advance the cause of Christianity in the

world. Your efforts in Russia were not vain. Last summer, when in Tiflis, I called on the Deputy-Governor of the Caucasus, who made not the least objection to the Nestorians having a pastor of their own number to look after their spiritual wants. Pastor Yonan did a good work there. Another has been sent by the Nestorians this year.*

Much to our regret, we have not for a long time seen *Evangelical Christendom*, but would be very glad to see it.

We have a branch of your Alliance here. They have appointed Rev. B. Labaree, now in America, to represent them in the coming meeting in New York, and they are preparing a communication for him to present.

And now, dear brother, I must close this hastily written, imperfect, and unsatisfactory letter by asking you to pray for us. The Papacy are doing their utmost to harm us; but all power is given to Christ to subdue all his foes.—Faithfully yours,

G. W. COAN.

Rev. Hermann Schmettau.

## ROMANIZING TENDENCIES.

The following letter refers to a subject of great national importance at the present time, and will be laid before the Council of the Alliance for consideration at their next meeting. Christian Union can hardly serve a nobler purpose than in defending the sacred truths common to our Protestant Churches, and identified for ages with the progress and prosperity of this country :—

17, Buckingham-street, Strand, W.C.,
July 18, 1873.

Dear Sir,—On the part of the Vigilance Committee appointed at a Conference of Churchmen and Nonconformists, held on July 10, 1873, to consider the best mode of instructing the public mind as to the danger to the Protestant faith arising from the advance of Ritualism and the practice of the confessional in this country, I am directed to request the aid of the great body with which you are connected in this important endeavour, with a view to rouse the country to some common action.—I am, dear Sir, your obedient servant,

SHAFTESBURY, Chairman.
EBURY, Deputy Chairman.
G. A. JACOB, D.D., } Hon. Secs.
D. FRASER, D.D., }
The President of the Evangelical Alliance.

### SUBSCRIPTIONS RECEIVED DURING LAST MONTH.

John Jowitt, Esq., 10s.; Rev. John Drought, 10s.; Rev. Edmond T. Prust, 3l. 3s.; Miss Carthew, 5s.; Rev. John Betts, 10s.; Rev. Francis Bolton, 10s.; Samuel Hanson, Esq., 1l.; Lady Buxton, 2l.; Whitby subscriptions, per Rev. J. S. Nightingale, 2l.; Southampton subscriptions, per Robert R. Oke, Esq., 9l. 5s. 8d.; Athlone subscriptions, per Joseph Vaughan, Esq., 3l. 10s.; E. J. Grayson, Esq., 5s.; Philip Cadby, Esq., 1l. 1s.; George Slater, Esq., 1l.; London Ladies' Committee, per Mrs. Hewitt Davis, 5s.; Liverpool Ladies' Committee, per Miss Davies, 7l. 10s.; Edinburgh subscriptions, per W. Leckie, Esq., 25l.; Dublin subscriptions, per J. Lambert Jones, Esq., 36l. 15s. 6d.; Rev. J. J. G. Nash, 10s.; Rev. John Ryan, 2s. 6d.; James Kennard Davis, Esq., 1l. 1s.; S. Kennard Davis, Esq., 5s.; E. E. Kennard Davis, Esq., 5s.; Allen Kennard Davis, Esq., 5s.; A. Angus Croll, Esq., 2l.; London Ladies' Committee, per Mrs. Atkinson, 5l. 8s. 6d.; London Ladies' Committee, per Mrs. Allen Davis, 1l. 1s.; Liverpool subscriptions, per Mr. Richard Robson, 28l. 19s. 7d.; Manchester (additional) subscriptions, per J. E. Sandbach, Esq., 4l. 4s.; Bryan Bentham, Esq., 5s.; Bolton subscription (additional), John Hebden, Esq., 1l. 1s.; Rev. James Johnston, 10s.; Joseph Tucker, Esq., 1l.; James Watson Bishop, Esq., 10s. 6d.; Dublin subscriptions (additional), Rev. David Mullan, 1l.; Rev. McCheyne Edgar, 10s.; Rev. John Manners, 1l. 1s.; F. Bretherton, Esq., 1l. 1s.; William Morgan, Esq., 10s.; Mrs. Eliza Smedley, 2s. 6d.; Thos. Allen, Esq., 10s.; J. F. Elwin, Esq., M.D., 10s. 6d.; Rev. J. W. Milner and Mrs. Milner, 10s.; Rev. John Ross, 5s.; Richard S. Foster, Esq., 10s. 6d.

BY COLLECTOR.

James Spicer, Esq., jun., 1l. 1s.; Rev. A. C. Price, 5s.; Rev. Dr. Raleigh, 5s.

WEEK OF PRAYER FUND.

City Committee, 5l. 10s.

BRIGHTON CONFERENCE FUND.

Contributions from the Conference Committee, per Rev. Joseph Wilkins, 41l. 6s. 7d.

CONTRIBUTIONS TO REV. R. W. M'ALL'S MISSION TO THE WORKING MEN OF PARIS.

Rev. John Tait, Dumbarton, collected at Monthly Prayer Meeting, 1l. 12s.; John Cunliffe, Esq., 5l.; Miss Fowler, Melksham, 3l.

JAMES DAVIS, Secretary.
HERMANN SCHMETTAU, Ph.D., Foreign Secretary.
Alliance House, 7, Adam-street, Strand, London, W.C.

* The members and friends of the Evangelical Alliance are reminded that at the interview of the European and American Deputation with Prince Gortschakoff at Friedericksbafen in July, 1871, on the question of religious liberty in the Baltic Provinces, the Foreign Secretary mentioned to his Highness the request of the American missionaries that the Governor of Tiflis would allow a Nestorian pastor to accompany and reside with the large number of Nestorian Christians who annually go to that neighbourhood for harvest work. The Prince begged that the request might be given him in writing. This was done the day after the interview. We rejoice to find, from the above letter, that the petition of the American missionaries was not made in vain.